

03 A
DISCOURSE;

SHEWING,

Who they are that are now Qualify'd to
Administer *Baptism* and the *Lord's-Supper*.

Wherein the Cause of

EPISCOPACY

Is briefly Treated.

By the Author

OR

A DISCOURSE

Proving the Divine Institution of *Water-Baptism*.

*No Man taketh this Honour unto himself, but he that is called of
God, as was Aaron, Heb. 5. 4.*

L O N D O N,

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DISCOURSE

NEW

At a meeting of the
Administrative Board and the

Members of the

ESTABLISHMENT

Is presented



By the Author

OF

A DISCOURSE

Proving the Divine Institution of the Church

As a necessary and indispensable part of the Christian religion, and as the only true and lawful church of Christ.

By the Rev. John Tillotson, D.D. Bishop of Exeter.

THE
P R E F A C E.

THIS Discourse was Promis'd in that which I formerly Publish'd, proving the *Divine Institution of Water-Baptism*; And was intended to have been Annex'd to that, but some Delays prevented it.

I can give no good Reason why it has stay'd thus long, having made but little Addition to what was then done: But other things Interven'd, and, as it is usual in Delays, the first in Design proves the last in Fact.

The Subject of this has led me directly upon the larger Theme of *Episcopacy*; which having been so *Elaborately* and so *Often* treated of, I intend not in this to Branch out into so wide a Field; but in a short compendious Method, to lay before the *Quakers*, and others of our *Dissenters*,

The Preface.

ters from *Episcopacy*, the Heart of the Cause, so far particularly as it concerns our present Subject, the *Right of Administring the Sacraments of Christ*.

And to avoid the length of Quotations, when brought into the Discourse, and Dilated upon, I have, at the end, Annex'd a small *Index* of Quotations out of the *Primitive Fathers* and *Councils* of the first 450 Years after *Christ*, to which the Reader may Recur, as ther is occasion. And having them all in one view, may consider them more Intirely, and Remember them the better.

I have Translated them for the sake of the *English* Reader, but have put the *Originals* in another *Column*, to justify the Translation; and for their sakes who may not have the Books at hand.

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A DISCOURSE

Shewing, who they are that are now qualify'd to Administer
BAPTISM, and the LORD's SUPPER.

S E C T. I.

*The Necessity of an Outward Commission to the Ministers
of the Gospel.*

SOME *Quakers* having perus'd my *Discourse of Baptism*, think the *Quaker* Arguments against it sufficiently Answered: And they have but one Difficulty remaining, that is, who they are (among the various Pretenders) that are duly Qualify'd to Administer it.

And if satisfaction can be given to them herein, they promise a perfect Compliance to that *Holy Institution*.

The Chief thing they seem to stand upon is the *Personal Holiness* of the *Administrator*; thinking that the *spiritual* Effects of *Baptism* cannot be convey'd by the means of an *Unsanctify'd Instrument*.

But yet they Confess, that there is something else Necessary, besides the *Personal Holiness* of the *Administrator*: Otherwise, they wou'd think themselves as much *Qualify'd* to Administer it as any others; because, I presume, they suppose themselves to have as great a Measure of the *Spirit* as other Men.

This *Requisit* which they want, is that of *Lawful Ordination*.

But the *Presbyterians*, *Independents*, and *Baptists* do pretend to this. Therefore their *Title* to it is to be Examined.

And, that we may proceed the more clearly in this Matter, with Respect still to that Difficulty upon which the *Quakers* lay the stress; we will Inquire concerning those *Qualifications* which are Requisite in any Person that shall take upon him to *Administer* the *Sacraments* of *Christ's* Institution. And,

These *Qualifications* are of two sorts, *Personal* or *Sacerdotal*.

I. *Personal*. The *Holiness* of the *Administrator*. And, though this is a great *Qualification* to *Fit* and *Prepare* a Man for such an *Holy Administration*, yet this *Alone* does not sufficiently *Qualifie* any Man to take upon him such an *Administration*.

II. But there is moreover requir'd, 2ly. A *Sacerdotal Qualification*, that is, an *Outward Commission*, to Authorize a Man to execute any *Sacerdotal* or *Ministerial Act* of Religion. For, *This Honour no Man taketh unto himself, but he that is called of God, as was Aaron; so also Christ glorify'd*
 Heb. v. 4. *not himself to be made an High-Priest; But he that said unto him, thou art my Son——Thou art a Priest, &c.*

Accordingly we find that *Christ* did not take upon Him the Office of a *Preacher*, till after that *Outward Commission* given to Him by a *Voice* from *Heaven*, at His *Baptism*; for it is written, *Matth. iv. 17. From that time Jesus began to Preach: Then He Began; and He was then about Thirty Years of Age, Luke iii. 23.* Now no Man can doubt of *Christ's* *Qualifications*, before that time, as to *Holiness*, *Sufficiency*, and all *Personal Endowments*. And if all these were not sufficient to *Christ* Himself, without an *Outward Commission*; what other Man can pretend to it upon the Account of any *Personal Excellencies* in Himself, without an *outward Commission*?

III. And as *Christ* was outwardly Commissionated by His *Father*, so did not He leave it to His *Disciples*, every ones Opinion of his own sufficiency, to thrust himself into the *Vineyard*, but Chose Twelve *Apostles* by Name; and after them, Seventy others of an *Inferior Order*, whom He sent to *Preach*.

IV. And as *Christ* gave *outward Commissions*, while He was upon the Earth, so we find that His *Apostles* did Proceed in the same Method, after His *Ascension*. They
 Act. xiv. 23. *ordained them Elders in every Church.*

V. But had they, who were thus Ordained by the *Apostles*,
 Power

Power to Ordain others? Yes, *For this cause left I thee in Crete, that thou shouldest — Ordain Elders in every City. Lay hands suddenly on no Man, &c.* St. Clement, in his first Epistle to the Corinthians, writing concerning the Schism which was then risen up amongst them, says, Parag. 44. *That the Apostles fore-knowing there would be Contests concerning the Episcopal Name (or Office) did themselves appoint the Persons: And not only so, lest that might be said to be of force, only during their time. But that they afterwards established an Order how, when those whom they had Ordained should Die; others, fit and approved Men, should succeed them in their Ministry.* Par. 43. *that they who were intrusted with this work, by God, in Christ, did Constitute these Officers.*

Tit. i. 5
1 Tim. v
22.

Καὶ οἱ Ἀπόστολοι ἡμῶν ἐγνώριζον διὰ
τῆς Κυρίας Ἰησοῦ Χριστοῦ, ὅτι ἐπει-
σοὶ ᾧ τῇ ἐν ὀνόματι τῆς Ἐπισκο-
πῆς, διὰ πάντων ἐν τῷ ᾧ πάντες πε-
ργῶν εὐλητότερος τελείαν, κατέστη-
τὸς περιεργημένους, ἔμεταξὺ ἐπι-
νομίῃ δεδομένων, ὅπως ἐὰν κοίμα-
σθων, διαδέξων ἑτέροι δεδοκι-
μασμένοι ἄνδρες, τῷ λειτουργήσαν
αὐτῶν. — οἱ ἐν Χριστῷ πιστεύον-
τες ὡς ὅτι Θεὸς ἔργον τοῦτο, κατέ-
στη τὸς περιεργημένους.

But this Matter depends not upon the Testimony of him, or many more that might be produced. It is such a Publick Matter of Fact; That I might as well go about to quote particular Authors, to prove that there were *Emperors* in Rome, as that the *Ministers* of the Church of Christ were *Ordained* to succeed one another; and that they did so succeed.

S E C T. II.

The Deduction of this Commission is continu'd in the Succession of Bishops and not of Presbyters.

BUT here is a Dispute, whether this *Succession* was pre-
serv'd in the Order of *Bishops* or *Presbyters*? or whether
both are not the same?

I. *Ans.* 1. This is the Contest betwixt the *Presbyterians* and us: But either way it operates against the *Quakers*, who allow of no *Succession* deriv'd by outward Ordination.

II. *Anſw. 2.* But becauſe the Deſign of this *Diſcourſe* is to ſhew the *ſucceſſion* from the *Apoſtles*, I anſwer that this *ſucceſſion* is preſerv'd and deriv'd only in the *Biſhops*: As the continuance of any *Society*, is deduc'd in the *ſucceſſion* of the *Chief Governors* of the *Society*, not of the *Inferior Officers*. Thus in *Kingdoms*, we reckon by the *ſucceſſion* of the *Kings*, not of *Sheriffs* or *Conſtables*; and in *Corporations* by the *ſucceſſion* of the *Mayors* or other *Chief Officers*; not of the *Inferiour Bailiffs* or *Serjeants*: So the *ſucceſſion* of the *Churches* is Computed in the *ſucceſſion* of the *Biſhops*, who are the *Chief Governours* of the *Churches*; and not of *Presbyters*, who are but *Inferiour Officers* under the *Biſhops*.

III. And, in this, the Matter of Fact is as Clear and Evident as the *ſucceſſion* of any *Kings* or *Corporations* in the World.

To begin with the *Apoſtles*, we find not only that they Conſtituted *Timothy* Biſhop of *Ephesus*, and *Titus* of *Crete*, as in the Subſcriptions of *St. Paul's* Epistles to them: But, in *Eusebius* and other *Eccleſiaſtical Hiſtorians*, you have the *Biſhops* Nam'd who were Conſtituted by the *Apoſtles* themſelves, over the then famous Churches of *Jeruſalem*, *Antioch*, *Rome*, and *Alexandria*, and many other Churches; and the *ſucceſſion* of them down all along.

St. Polycarp, Biſhop of *Smyrna*, was Diſciple to *St. John* the *Apoſtle*; and *St. Irenæus*, who was Diſciple to *St. Polycarp*, was Conſtituted Biſhop of *Lyons* in *France*.

I mention this, becauſe it is ſo near us; for, in all other Churches, throughout the whole World, where-ever *Chriſtianity* was Planted, *Episcopacy* was every where Eſtabliſh'd, without one Exception, as is Evident from all their Records.

And ſo it was with us in *England*, whither it is generally ſuppos'd, and with very good Grounds, that *St. Paul* firſt brought the *Chriſtian Faith*. *Clemens Romanus*, in his *Fiſt Epist.* to the *Corinthians*, Para. 5. Says, that *St. Paul* went Preaching the Goſpel to the fartheſt bounds of the *weſt*; *ἕως τῆς Ἀγγλίας*, by which Term *Britain* was then Underſtood. And *Theodoret* expreſſy Names the *Britains* among the Nations Converted by the *Apoſtles*. (To. 4. ſerm. 9. p. 610.) And *Eusebius* in his *Evangelical Demonſtration*, (l. 3. c. 7. p. 113.) Names likewise the *Britains*, as then Converted.

But

But whether *St. Paul*, or, as some Conjecture, *Joseph of Arimathea*, or any other *Apostolical* Person was the first who Preach'd *Christ* in *England*, it matters not, as to our Present Purpose; who Enquire only concerning *Episcopacy*; And it is Certain by all our Histories; that as far up as they give us any Account of *Christianity* in this *Island*, they tell us likewise of *Bishops*; and the Succession of this *Church* of *England* has been Deduc'd in the Succession of *Bishops*, and not of *Presbyters*. And particularly in the *Diocese* of *London*, which was the first *Archi-Episcopal See*, before *Austin* the *Monk* came hither, after which it was Establish'd in *Canterbury*. And the *Saxon* Writers have Transmitted the Succession of their *Bishops* in *Canterbury*, *Rochester*, *London*, &c.

And in Countries so Remote and Barbarous as *Iceland* it self we find the same care taken; *Ara* or *Aras* an *Icelandish* Priest Surnam'd *Hinfrode* the *Learned*, who flourish'd in the *Eleventh Century*, and was 25 Years Old when *Christianity* was brought thither, in his Book of that Country written in *Icelandish*, has Transmitted to Posterity, not only the Succession but the *Genealogies* of the *Bishops* of *Skalholt* and *Hola* (the two *Episcopal Sees* of *Iceland*) as they Succeeded one another in his Time. I mention this of *Iceland*, to shew that *Episcopacy* has Extended it self Equally with *Christianity*, which was carry'd by it, into the Remotest Corners of the Earth; upon which account the *Bishops* of *Skalholt* and *Hola*, and their Succession, are as Remarkable Proofs of *Episcopacy*, tho' not so Famous as the *Bishops* of *Canterbury* and *London*.

IV. If the *Presbyterians* will say (because they have nothing left to say) that all *London* (for Example) was but one *Parish*; and that the *Presbyter* of every other *Parish* was as much a *Bishop* as the *Bishop* of *London*; because the words *Επισκοπος* and *Πρεσβυτερος* *Bishop* and *Presbyter* are sometimes us'd in the same sense; They may as well prove that *Christ* was but a *Deacon*, because He is so call'd, *Rom. xv. 8.* *Διακονος*, which we rightly Translate a *Minister*: And *Bishop* signifies an *Overseer*, and *Presbyter* an *Ancient Man*, or *Elder Man*; whence our Term of *Aldermen*. And this is as good a Foundation to Prove that the *Apostles* were *Aldermen*, in the *City* acceptance of the Word; or that our *Aldermen* are all *Bishops* and *Apostles*, as to Prove that *Presbyters*.

bishops and *Bishops* are all one, from the Childish Gingle of the Words.

It wou'd be the same thing, if one shou'd undertake to Confront all Antiquity, and Prove against all the Histories, that the *Emperors of Rome* were no more than *Generals of Armies*, and that every Roman *General* was *Emperor of Rome*; because he cou'd find the word *Imperator* sometimes apply'd to the *General* of an *Army*.

Or as if a *Common-wealth-man* shou'd get up, and say, that our former *Kings* were no more than our *Dukes* are now; because the *Stile of Grace*, which is now given to *Dukes*, was then given to *Kings*.

And suppose that any one were put under the Pennance of Answering to such Ridiculous Arguments; what Method wou'd he take, but to shew that the *Emperors of Rome*, and former *Kings of England*, had *Generals of Armies* and *Dukes* under them, and Exercis'd Authority over them?

Therefore when we find it given in Charge to *Timothy*, the first *Bishop of Ephesus*, how he was to Proceed against his *Presbyters*, when they Transgressed; to Sit in Judgment upon them, Examine *Witnesses* against them, and pass *Censures* upon them, it is a most Impertinent *Logomachy* to argue from the *Etymology* of the Words, that notwithstanding of all this, a *Bishop* and a *Presbyter* are the same thing. Therefore that one Text, 1 Tim. v. 19. is sufficient to silence this Pitiful Clamour of the *Presbyterians*; our *English* reads it, against an *Elder*, which is the *Literal Translation* of the word *Presbyter*, κατὰ ἀρεσκοντες, against a *Presbyter* receive not an *Accusation*, but before two or three *witnesses*, and, them that sin Rebuke before all, that others also may fear. Now, upon the *Presbyterian Hypothesis*, we must say that *Timothy* had no *Authority* or *Jurisdiction* over that *Presbyter*, against whom he had Power to Receive *Accusations*, Examine *witnesses*, and pass *Censures* upon him: And that such a *Presbyter* had the same *Authority* over *Timothy*— which is so Extravagant and against *Common Sense*, that I will not stay longer to Confute it; and think this enough to have said concerning the *Presbyterian Argument* from the *Etymology* of the words *Bishop* and *Presbyter*.

And

And this likewise Confutes their other *Pretence*, which I have mention'd, that the Ancient *Bishopricks* were only *Single* and *Independent Congregations*, or *Parishes*. This is a *Topick* they have taken up but of late (being Beaten from all their other Holds) and Launched by Mr. *David Clarkson*, in a Book which he Entitules *Primitive Episcopacy*; which has given occasion to an Excellent Answer, by Dr. *Hen. Maurice*, call'd *A Defence of Diocesan Episcopacy*, Printed 1691. which, I suppose, has ended that Controversie, and hindred the World from being more troubl'd upon that Head. And their other little Shift, and as Groundless, that the Primitive *Bishops* were no other than their *Moderators*, advanced more lately by *Gillb. Rule* late *Moderator* of the *General Assembly* in *Scotland*, has been as *Learnedly*, and with great Clearness of Reason, Confuted by the Worthy *J. S.* in his *Principles of the Cyprianick Age*, Printed 1695.

But, as I said, that Text, 1 *Tim. v. 19.* has made all these *Pretences* wholly useless to the *Presbyterians*: For supposing their most Notorious false supposition, as if the *Bishopricks* of *Jerusalem*, *Rome*, *Alexandria*, or *London*, consisted but of one single Congregation, and that such *Bishops* had no *Presbyters* under them; but that all *Presbyters* were Equally *Bishops*; I say, supposing this, then it must follow from what we Read of *Timothy*, that one *Bishop* or *Presbyter* had *Jurisdiction* over other *Bishops* or *Presbyters*, which will Destroy the *Presbyterian* Claim of *Parity*, as much as their Confession to the *Truth*, and plain *Matter of Fact*, that *Bishops* had *Presbyters* under their *Jurisdiction*; and that they were *Distinct Orders*: Notwithstanding that a *Bishop* may be call'd *Διάκονος* a *Deacon*, or *Minister of Christ*; and likewise *πρεσβύτερος*, an *Elder* or *Grave Man*, which is a Term of *Magistracy* and *Dignity*, and not ty'd to *Age*. And a *Presbyter* may likewise, in a sound Sense, be call'd a *Bishop*, that is, an *Overseer* or *Shepherd*, which he truly is over his *Particular Flock*; without denying at all his Dependance upon his *Bishop* and *Overseer*:

V. As under the Term of *Priest*, the *High-Priest* was Included, without Destroying his *Supremacy*, over the other *Priests*. Against which *Korah* and his *Presbyters*, or *Inferiour Priests* arose. And if the *Presbyterians* will take his word, whom, of all the *Fathers*, they most Admire, and Quote often on their side, that is, *St. Jerom*, he will tell them, in that very *E-*
pistle

Epistle (ad *Evagri.*) which they Boast favours them so much, That what *Aaron* and his *Sons*, and the *Levites* were in the *Temple*, that same are *Bishop*, *Presbyter*, and *Deacon* in the *Church*.

And long before him, *Clemens Romanus* in his 1 *Epist.* to the *Corinthians*, makes frequent Allusion to the *Episcopacy* of the *Levitical Priesthood*, and argues from thence to that of the *Christian Church*. Thus Paragraph 40. Τῷ δ' Ἀρχιερεὶ ἰδίᾳ λειτουργία δεδομένη ἐστὶ καὶ τοῖς ἱεροῦ ἰδίᾳ ὁ τῆς ἐκκλησίας πρεσβυτεῖα, καὶ λαϊκῶν ἰδίᾳ διακονίαι ὁρίσθησαν. λαϊκοὶ ἀνθρώποι τοῖς λαϊκοῖς πρεσβυτερῶν δέδωκεν. To the High-Priest (says he) were allotted his proper Offices; to the Priests, their proper place was assigned; and to the Levites their services were appointed; and the Lay-men were Restrained within the precepts to Lay-men. And Paragraph 42. he applies that Scripture, *Isa. LX. 17.* to the Officers of the *Christian Church*, and renders it thus; I will Constitute their Bishops in Righteousness, and their Deacons in Faith. The *Greek Translation* of the *LXX* has it thus. I will give thee Rulers (or Princes) δώσω τὰς ἀρχοντας σε ἐν εὐνομίᾳ, καὶ ἐν Πείρᾳ; and thy Bishops in Righteousness. τὰς ἐπισκόπους σε ἐν δικαιοσύνῃ.

It was the frequent Method of these Primitive Fathers to Reason thus from the Parallel twixt the *Laws* and the *Gospel*, the one being an Exact Type of the other, and therefore being fulfill'd in the other. And in this they follow'd the Example of *Christ*, and the *Apostles*, who argu'd in the same manner; as you may see *Matth. v.* *1 Cor. x.* the whole *Epistle* to the *Hebrews*, and many other Places of the *New Testament*.

VI. Now the *Presbyterians* are desir'd to shew any one Disparity betwixt their Case and that of *Korah*; who was a Priest of the second Order, that is, a *Presbyter*; and withdrew his Obedience from the High-Priest with other Mutinous *Levites*: For, there was no matter of Doctrine or Worship betwixt them and *Aaron*; nor any other Dispute but that of *Church-Government*. And, by the Parallel betwixt the *Old Testament* and the *New*, *Korah* was a *Presbyterian*, who Rose up against the *Episcopacy* of *Aaron*. But this Case is brought yet nearer home; for, we are told (*Jude. xi.*) of those under the *Gospel*, who perish in the gain-saying of *Korah*: And in the *Epist.* of *Clem. Rom.* to the *Corinthians* before Quoted, Paragraph 43. He plainly applies this Case of *Korah*, to the state of the *Christian Church*; shewing at large, that as *Moses*, by the Com-

Command of God, Determin'd the Pretensions of the Twelve Tribes to the *Glory* of the Priesthood, by the Miraculous Budding of Aaron's Rod, which was after the schism and Punishment of Korah and his Company. So likewise, he says, the Apostles fore-knowing, by Christ, that Dissentions wou'd arise also in the Christian Church, by various Pretenders to the Evangelical Priesthood, did Settle and Establish, not only the Persons themselves; But gave Rules and Orders for continuing the Succession after their Deaths, as I have before Quoted his Words. So that it is plain from hence, That the Evangelical Priesthood, is as Positively, and Certainly Establish'd, and Determin'd, in the Succession of Ecclesiastical Ordination, as the Levitical was, in the Succession of Aaron. And consequently, that the Rebellion of Presbyters from under the Government of their Bishops, is the same Case as the Rebellion (for so it is call'd, Numb. xvii. 10.) of Korah and his Levites, against Aaron; who had as good a Pretence against him from the word Levite, which was Common to the whole Tribe; as the Presbyterians have against Bishops, from the Name Bishop and Presbyter, being us'd sometimes promiscuously, and apply'd to the Clergy in General; which is a Term that Includes all the Orders of the Church, as Levite did among the Jews.

VII. But, to leave the fruitless Contest about words, let this Matter be Determin'd, as other Matters of Fact are.

If I pretend to succeed any Man in an Honour or Estate, I must name him who had such an Estate or Honour before me; and the Man who had it before him; and who had it before him; and so up all the way to him who first had it; and from whom all the rest do derive; and how it was lawfully deduc'd from one to another.

This the Bishops have done, as I have shewn; and can name all the way backward, as far as History goes, from the Present Bishop of London, (for example) to the first Plantation of Christianity in this Kingdom: So, from the present Bishop of Lyons up to Irenaeus the Disciple of St. Polycarp, as before is told. The Records are yet more certain in the Great Bishopricks of Rome, Antioch, Alexandria, and others, while they lasted in the World. And tho' the Records may not be Extant of every small Bishoprick, which was less taken notice of; as the Names of many Kings are lost, in obscure Nations; of many Mayors or Sheriffs, who, notwithstanding have as cer-

certainly Succeeded one another, as where the Records are Preserv'd. I say, tho' every *Bishop* in the World cannot tell the Names of all his *Predecessors* up to the *Apostles*, yet their *Succession* is certain: And in most Christian Nations there are *Bishops* who can do it; which is a sufficient Proof for the rest, all standing upon the same Bottom, and being Deriv'd in the same Manner.

Now, to Ballance this, it is Desir'd, that the *Presbyterians* wou'd shew the Succession of any one *Presbyter* in the World, who was not likewise a *Bishop*, in our acceptation of [the Word, in the like manner, from the *Apostles*.

Till when, their small *Criticisms* upon the *Etymology* of the Words, *Bishop* or *Presbyter*, is as poor a Plea, as if I shou'd pretend to be Heir to an Estate, from the likeness of my Name to somebody who once had it.

And here I cannot choose but apply the Complaint of our *Saviour*, *John v. 43*. If any come, in the Name of *Christ*, that is, by a Commission from Him, deriv'd down all the way, by Regular *Ordination*, him ye will not Receive: Nay, tho' he be otherwise a Man without Exception, either as to his *Life* and *Conversation*, or as to his *Gifts* and *Sufficiency* for the *Ministry*; you make this his *Commission* an *Objection* against him: For that Reason alone, you will not accept him. But, if another come in his own Name, that is, with no *Commission*, but what he has from himself; his own Opinion of his own *Worthiness*; giving out that himself is some Great One, (*Act. viii. 9.*) him ye will Receive, and Follow and Admire him; Heaping to your selves Teachers, having Itching Ears, as it was Prophecy'd of these most degenerate Times, *2 Tim. iv. 3.*

But as to those well-dispos'd *Quakers*, for whose Information Chiefly I have wrote this *Discourse*, I must suppose that their Inquiry is wholly concerning the several *Titles* of *Bishops*, *Presbyterians*, *Independents*, &c. to the true *Succession* from the *Apostles*: That it may thereby be known, to which of all these they ought to go for *Baptism*.

This I have shewn, in behalf of *Episcopacy*, and put the *Presbyterians* to prove their *Succession*, in the Form of *Presbytery*, which they can never do: Because, as I have said before, the *Chronology* of the Church does not Compute from the *Succession* of the
Presbyters,

Presbyters, but only of the *Bishops*, as being the *Chief Governors* of the *Church*. And therefore, tho' in many *Bishopricks*, the *Roll* of their *Bishops* is preserv'd from the *Apostles* to this Day; yet there is not one bare *Presbyter*, that is, the *Minister* of a *Parish*, and no more, no not in all the World, who can give a *Roll* of his *Predecessors*, in that *Parish*, half way to the *Apostles*, or near it: For, from the first Plantation of *Christianity*, the *Church* was Divided into *Bishopricks*; this was necessary for the *Government* of the *Church*: But it was not so early Sub-divided into *Parishes*. The *Presbyters*, at first, attending upon the *Bishop*, were sent out by him, to such *Places*, and for such *Time* as he thought fit; and Returning, gave Account of their *Stewardships*, or were *Visited*, and *Changed* by him, as he saw Cause: And therefore, tho' one might come after another, in the Place where he had *Ministred* before; yet they cou'd not Properly be said to *Succeed* one another; as (to speak Intelligibly to the *Quakers*) many of them do Preach after *G. Fox*, yet none of them are said to *Succeed* him.

I have been thus long upon the *Presbyterians*, because they only, of all our *Dissenters*, have any Pretence to *Succession*. And what I have said, as to them, must Operate more strongly against the later *Independent*, *Baptist*, &c. who have not the Face to Pretend to *Succession*, but set up merely upon their own pretended *Gifts*.

VIII. But what are these *Gifts*, which they so Highly Boast?

1. An *Inward*, and more than *Ordinary* Participation of the *Graces* of the *Holy Spirit*.

2. A *Fluency* and *Powerfulness* in *Preaching* and *Praying*.

I know of no other *Gifts* that any of our *Dissenters* pretend to; unless they will set up for *Miracles*, as *G. Fox*, &c. And other *Dissenters* did likewise pretend to the same, at their first setting out, to amuse the People; but (as the *Quakers*) have let it drop afterwards, to stop any further Examination of it; having already serv'd their Turn by it.

But, as to these pretended *Gifts*, if we may trust to our *Saviour's* Rule, of knowing the *Tree* by its *Fruits*, we cannot think it the *Holy Spirit* of which these Men did partake, who fill'd these *three Nations* with *Blood* and *Slaughter*; and whose *Religion* was never [otherwise] Introduc'd, than by *Rebellion*, in any Country whither-soever it has yet come.

And as to that *Volubility* of *Tongue*, which they Boast, as the main *Proof* of their *Mission*, we have found it by Experience, that a little *Confidence* and *Custom*, will Improve very slender *Judgments*, to great *Readiness* in that sort of *Talent*.

And the *Powerfulness* which is found in it by some, who are affected with a *Dismal Tone*, *Wray Faces*, and *Antick Gestures*, is not more but less, if there be either *Method* or *Sense* in the *Discourse*: Which shews their *Passion* to proceed not from *Reason*, but *Imagination*.

The *Scots Presbyterian-Eloquence* affords us *Monstrous* Proofs of this; but not so many, as you may have from *Eye* and *Ear-Witnesses*.

Such *Course*, *Rude*, and *Nasty Treatment* of *God*, as they call *Devotion*; as in it self, it is the highest *Affront* to The *Divine Majesty*; so has it Contributed, in a very great Measure, to that wild *Atheism*, which has always attended these sort of *Inspirations*: It seeming to many, more Reasonable to Worship no *God* at all, than to set upon, on purpose to *Ridicule* Him.

But this sort of *Enthusiasm* presumes upon a *Familiarity* with *God*, which breeds *Contempt*, and Despises the *Sobriety* of *Religion*, as a low Dispensation. I Recommend to the Reader that Excellent *Sermon*, upon this Subject, of *Dr. Hicks*, call'd *The Spirit of Enthusiasm Exorcis'd*. And I desire those to consider, who are most taken with these seeming Extraordinary Gifts of *Volubility* and *Nimbleness* in *Prayer*, that the most wicked Men are capable of this Perfection; none more than *Oliver Cromwell*, especially when he was about some *Nefarious Wickedness*: He continu'd most Fluently in this Exercise, all the time that his *Cut-throats* were *Murdering* of his *Royal Master*. And his Gift of *Prayer* was greatly Admir'd. *Major Weir* of *Edinburgh*, was another great Instance, who was strangely Ador'd for his Gifts, especially of *Prayer*, by the *Presbyterians* in *Scotland*; while, at the same time, he was wallowing in the most *Unnatural* and *Monstrous* Sins. See his Stupendous Story in *Rawillat Redivivus*.

There are many Examples of this Nature, which shew that this Gift is attainable by Art. *Dr. Wilkins* (the Father of the *Latitudinarians*) has given us the Receipt, in his *Gift of Prayer*.

Yet none of the Performances of these Gifted men are any ways Comparable (as to the wonderful *Readiness* in which they Boast)

to the *Extempore Verses* of *Westminster School*, which *Isaac Vossius* cou'd not believe to be *Extempore*, till he gave the *Boys* a *Theme*, which was *senes bis Pueri*, and he had no sooner spoke the Words, but he was immediately Pelted with Ingenious *Epigrams* from four or five *Boys*.

So that this *Volubility* in *Prayer*, which is the *Gift* our *Dissenters* do most Glory in, may be deduc'd from an *Original* far short of *Divine Inspiration*.

But suppose that they had really those wonderful *Gifts* which they pretend to, yet were this no ground at all to Countenance or Warrant their makeing a *Schism*, upon that Account.

This Case has been Rul'd in a Famous and most Remarkable Instance of it, which God was pleas'd to permit, (for the future Instruction of His Church) at the first setting out of the *Gospel*, in the very Days of the *Apostles*.

Then it was that *Christ*, having *Ascended up on High*, gave many and *miraculous Gifts* unto Men; which was necessary towards the first Propagation of His *Gospel*, in Opposition to all the *Established Religions* and *Governments* then in the World; and under their *Persecution*.

But these *Gifts* of *Miracles* did not always secure the Possessors from *Vanity*, and an high Opinion of themselves, to the disparagement of others; and even to break the *Order* and *Peace* of the *Church*, by advancing themselves above their *Superiors*; or thinking none *Superior* to themselves.

The Great *Apostle* of the *Gentiles* was not free'd from the *Temptation* of this; whom the *Messenger* of *Satan* was sent to buffet, least he should be *Exalted above measure*, thro' the *Abundance* of the *Revelations* which were given to him, 2 Cor. xii. 7. Nay more, our Blessed *Saviour* tells of those who had *miraculous Gifts* bestow'd upon them, and yet shou'd be finally *Rejected*, Matth. vii. 22, 23. Therefore He instructs His Disciples not to Rejoyce in those *Miraculous Gifts* which he bestow'd upon them, but rather that their *Names* might be written in *Heaven*, Luke x. 20. which supposes, that they might have such *Gifts*, and yet their *Names* not be written in *Heaven*.

And when He taught them how to *Pray*, He added no *Petition* for such *Gifts*, but only for the *Remission* of their *Sins*, and the *Sanctifying Graces* of the *Holy Spirit*; which are, as most *Profitable* to Us, so most *Precious* in the sight of God.

Now

Now some who had these *Miraculous Gifts* made ill use of them, and occasion'd a great *Schism* (the first in the *Christian Church*) at *Corinth*. They were *Exalted* above *Measure*, in their own *Gifts*; and therefore *Refus'd* to submit themselves to those who were their *Superiors* in the *Church* (who, perhaps, had not such *Gifts* as they had) but set up for themselves, and drew *Parties* after them, who were *Charm'd* with their *Extraordinary Gifts*; thinking that the *Participation* of the *saving Graces* of the *Holy Spirit* must there *Chiefly* be *Communicated*, where God had bestow'd such *wonderful Gifts*. And they laid more stress upon the *Personal Qualifications* of these *Ministers of God*, than upon the observance of that *Order* and *Constitution* which He had *Commanded*; which was, in *Effect*, preferring *Men to God*, and trusting to the *Instruments* rather than to the *Author* of their *Religion*; as if thro' the *Power* and *Holiness* of the *Administrators* of God's *Institutions*, and not from *Him* alone, the *Graces* which were *Promis'd* to the due *Observance* of them, were convey'd. *Act. iii. 12.*

And this, as it turn'd *Men from God*, to *Trust in Man*, so, as a necessary *Consequence* of it, it begot great *Emulations* among the *People* for one *Teacher* against another, even (sometimes) when it was not the *Fault* of the *Teachers*. For *People* being once let loose from *Government* and *Order*, to follow the *Imaginations* of their own *Brain*, will run farther than their first *Seducers* did *Intend*; and will *Carve* for themselves.

Thus, in the *Schism* of the *Church* at *Corinth*, one was for *Paul*, another for *Apollos*, another for *Cephas*, &c. much against the *Minds* of these good *Apostles*; but having been once unsettl'd by the *Pride* and *Ambition* of *Seducers*, they *Heaped to themselves Teachers*, having *itching Ears*; and made *Divisions* among themselves, *Pretendingly* in behalf of *Christ* and His *Apostles*, but in *Effect*, tending to *Divide Christ* and His *Apostles*, as all *Schisms* do.

Against these *St. Paul* *Disputes* with wonderful force of *Reason* and *Eloquence*; particularly in the *xii Chap.* of his first *Epistle* to these same *Corinthians*; wherein, from the *Parallel* of the *Unity* of *Members* in the same *Body*, he admirably *Illustrates*, That the many *Different* and *Miraculous Gifts* which were then *Dispensed* all from the same *Spirit*, cou'd be no more an *Argument* for any to *Advance* himself beyond his own *Station* in the *Church*, than for one *Member* of the *Body*, tho' an *Eye* or a *Hand*, the most *Useful* or *Beautiful*,

to Glory it self against the *Inferior Members* (who are all Actuated by the same Soul) or not to be Content with its Office and Station in the Body, and due Subordination to the Head. Thence the *Apostle* goes on, and makes the Application in the *xiiith Chap.* That the most Exalted *Spiritual* or even *Miraculous Gifts* cou'd not only not Excuse any *Schism* to be made in the Body, that is, the Church; But that if any who had such *Gifts*, did not employ them for the Preservation of the *Unity* of the Church, which is very properly Express'd by *Charity*, i. e. Love for the whole Body, such *Gifts* wou'd Profit him Nothing, loose all their *Vertue* and *Efficacy*, as to the Possesser, and be rather an *Aggravation* against him, than any Excuse for him, to withdraw his Obedience from his lawful *Superiors*, and Usurp the Office of the Head; and so make a *Schism* in the Body, upon the account of his *Gifts*; which tho' they were as great as to speak with the *Tongues* of Men and Angels; to understand all *Mysteries*, and all *Knowledge*; to have all *Faith*, even to Remove *Mountains*; and such a *Zeal* as to give all his *Goods* to the Poor, and his very Body to be Burned; yet, if it be done in *Schism*, out of that Love and *Charity* which is due to the Body, and to its *Unity*, all is Nothing, will profit him nothing at all.

And no wonder, when all that *Heavenly Glory* in which *Lucifer* was Created, cou'd avail him nothing, when he kept not his first *Principality*, but Aspir'd Higher, and made a *Schism* in the *Hierarchy* of Heaven. Jude 6.

How then shall they who have (as St. *Jude* expresses it) left their own *Habitation*, or *Station* in the Church, and advanc'd themselves above their *Bishops*, their lawful *Superiors*, the *Heads* and *Principles* of *Unity*, next and immediately under *Christ*, in their Respective Churches, upon pretence of their own *Personal Gifts* and *Qualifications*, and thereby make a *Schism* in the *Terrestrial Hierarchy* of the Church; which is the *Body of Christ*, the *Fulness* of him who Filleth all in all: How shall they be Excus'd for this, whose pretended *Gifts* are in nothing *Extraordinary*, except in a *Furious Zeal* without *Knowledge*, and a *Volubility* of *Tongue*, which proceeds from a *Habit* of *Speaking* without *Thinking*; and an *Assurance* that is never out of *Countenance* for Ten Thousand *Blunders*, which wou'd Dash and Confound any Man of *Sense* or *Modesty*, or that consider'd the *Presence* of *God*, in which he spoke? Eph. 1. 23.

If those truly *Miraculous Gifts*, which were made a Pretence for the *Schism* at Corinth, were not sufficient to justify that *Schism*: How *Ridiculous* and much more *wicked* is the Pretence of our Modern *Gifted-men*, who have pleaded their *Delicate Gifts* as a sufficient Ground for all that *Schism* and *Rebellion* which they have Rais'd up amongst us.

If the real *Gifts* and *Inspirations* of the Holy Spirit were *Stinted* and *Limited* by the *Governors* of the Church, to avoid *Schism* and *Confusion* in the Church: If the *Prophets* were *Confin'd* as to their

1 Cor. xiv.

from v. 26.

Number, to *Two*, or at the most *Three* at a time; some ordered to *hold their Peace*, to give place to others; others to *keep silence* for want of an *Interpreter*; and the *women* (tho'

1 Tim. ii. 12.

Gifted or *Inspir'd* as many then were) totally *silenc'd* in the Church, or *Publick Assemblies*: What Spirit has Possess'd our *Modern Pretenders* to *Gifts*, that will not be subject to the *Prophets*, nor to the Church, nor to any *Institutions*, whether *Divine* or *Humana*! But if their *Superiors* pretend to *Direct* them in any thing, they cry out, what! will you *stint the Spirit*? And think this a sufficient Cause to break quite loose from their *Authority*, and set up an open *Schism* against them, upon Pretence of their wonderful *Gifts* forsooth!

That first *Schism* in the Church of these *Corinthians* was vigorously oppos'd by the *Apostles* and *Bishops* of the Church, at that time. They, like good *Watch-men*, wou'd not give way to it, knowing the fatal Consequences of it.

This produc'd *Two Epistles* from St. Paul to the *Corinthians*, and *Two* to them from St. Clement, then *Bishop* of *Rome*, which are preserv'd, and handed down to us. It was this same occasion of *Schism*, which so early began to Corrupt the Church, that led the Holy *Ignatius* (who flourish'd in that same Age) to press so Earnestly in all his *Epistles* to the several Churches to whom he wrote, the Indispensable obligation of a strict *Obedience* to their Respective *Bishops*. That the *Laiety* shou'd submit themselves to the *Presbyters* and *Deacons*, as to the *Apostolical College* under *Christ*; and that the *Presbyters* and *Deacons*, as well as the *Laiety*, shou'd Obey their *Bishop*, as *Christ* Himself; whose Person he did Represent: That therefore whoever kept not *Outward Communion* with his *Bishop*, did forfeit his *Inward Communion* with *Christ*: That no *Sacraments* were *Valid*, or *Acceptable* to God, which were not celebrated

brated in Communion with the *Bishop*. That nothing in the *Church* shou'd be done, nor any *Marriage* Contracted without the *Bishop's* Consent, &c. As you will see hereafter.

These clear Testimonies forc'd the *Presbyterians* (because they were not in a Temper to be Convinc'd) to deny these *Epistles* of *St. Ignatius* to be Genuine. But they have been so fully Vindicated, particularly by the most Learned *Bishop of Chester*, *Dr. Pearson*, as to silence that Caviel, and leave no Pretence remaining against *Episcopacy* in that *Primitive* and *Apostolical* Age.

S E C T. III.

Objection from the Times of Popery in this Kingdom ; as if that did Un-Church, and consequently break the Succession of our Bishops.

I must now Account for an Objection, which with some, seems a mighty one, even enough to overthrow all that I have said concerning the *Succession* of our *Bishops*: And that is, the long *Mid-night* of *Popery*, which has, in old Time, Darken'd these Nations.

Well. The *Succession*, of which I have been speaking, was no Part of that *Darkness*; and we have, by God's Blessing, recover'd our selves, in a great Measure, from that *Darkness*. But that *Darkness* was such, as, with some, to Destroy the *Episcopal Succession*; because, as they say, such great Errors, especially that of *Idolatry*, does quite *Un-church* a People; and consequently must break their *Succession*.

I. This, by the way, is a *Popish* Argument, tho' they that now make it, are not aware of it. For the Church of *Rome* argues thus, That *Idolatry* does *Un-church*; and therefore, if she was *Idolatrous*, for so long a time as we charge upon her, it will follow that, for so many Ages, there was no *Visible Church*, at least, in these *western* Parts of the World. And *Arianism* (which is *Idolatry*) having broke in several times upon the *Church*; if *Idolatry* did quite *Un-church*; and Break the *Succession*, ther wou'd not be a *Christian Church* hardly left in the World. The Consequence

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of

of which wou'd be as fatal to the *Church of Rome*, as to us: Therefore let her look to that Position, which she has advanced against us, that *Idolatry* does *Un-church*.

II. But that it does not *Un-church*, I have this to offer against those *Papists*, *Quakers*, and *Others* who make the Objection.

I. If it does quite *Un-church*, then cou'd no *Christian* be an *Idolater*; because, by that, he wou'd, *ipso facto*, cease to be a Member of the *Christian Church*: But the *Scripture* does suppose that a *Christian* may be an *Idolater*: Therefore *Idolatry* does not *Un-church*. The *Minor* is prov'd, 1 *Cor. v. 11.* *If any Man that is called a Brother (that is, a Christian) be a Fornicator, or Covetous, or an Idolater*—Nay, *Eph. v. 5.* a *covetous man* is call'd an *Idolater*; and *Col. iii. 5.* *Covetousness* is *Idolatry*. So that, by this Argument, *Covetousness* does *Un-church*. If it be said, that *Covetousness* is call'd *Idolatry*, only by Allusion, but that it is not *Formal* *Idolatry*: I know no Ground for that Distinction. The *Scripture* calls it *Idolatry*, and makes no Distinction. But,

2dly, In the first Text quoted, 1 *Cor. v. 11.* both *Covetousness* and *Idolatry* are Nam'd; so that, you have both *Material* and *Formal*, or what other sort of *Idolatry* you please to fanfle.

I grant, that, in one sense, *Idolatry* does *Un-church*; that is, while we continue in it, it renders us Obnoxious to the *wrath of God*; and forfeits our Title to the *Promises* which are made to the *Church* in the *Gospel*: But, so does *Fornication*, *Covetousness*, and every other *Sin*, till we *Repent*, and *Return* from it. But none of these *Sins* do so *Un-church* us, as to Exclude our Returning to the Fold, by sincere Repentance; or to need a second *Baptism*, or *Admission* into the *Church*: Neither does *Idolatry*. Do I then put *Idolatry* upon the level with other common *Sins*? No, far from it. Every *Scab* is not a *Leprosie*; yet a *Leper* is a *Man*, and may Recover his Health. *Idolatry* is a fearful *Leprosie*; but it does not therefore quite *Un-church*, nor throw us out of the *Covenant*. For, if it did, then wou'd not *Repentance* heal it; because *Repentance* is a great Part of the *Covenant*. And therefore, since none deny *Repentance* to an *Idolater*; it follows that he is not yet quite out of the *Covenant*. Some of the *Ancients* have deny'd *Repentance* to *Apostacy*, yet granted it to *Idolatry*; which shews that they did not look upon *Idolatry* to be an absolute *Apostacy*; for every *Sin* is an *Apostacy*, in a Limited sense.

2. Let us, in this Disquisition, follow the Example before mention'd, of the *Apostles* and most *Primitive Fathers*, to measure the *Christian Church* with its exact *Type*, the Church under the *Law*; which are not *Two Churches*, but *Two States* of the same *Church*, for it is the same *Christian Church*, from the first Promise of *Christ*, *Gen. iii. 15.* to the End of the *World*. And therefore it is said, *Heb. iv. 2.* That the *Gospel* was Preached unto *Them*, as well as unto *Us*. And these two *States* of the Church, before and after *Christ*, do Answer, like a pair of *Indentures* to one another; the one being, to an *Iota* fulfilled in the other. Matth. v. 18.

Now we find frequent Lapses to *Idolatry* in the Church of the *Jews*: Yet did not this *Un-church* them; no, nor deprive them of a competent measure of God's Holy Spirit; as it is written, *Neh. ix. 18, 20.* *Yea, when they had made them a molten calf, and said, this is thy God—yet thou, in thy manifold Mercies, forsookest them not—Thou gavest thy good spirit to instruct them, &c.*

And let it be here observ'd, That tho' God sent many *Prophets* to Reprove the great *wickedness* and *Idolatry*, as well of their *Priests* as *People*; yet none of these *Holy Prophets* did separate *Communion* from the *wicked Priests*: They wou'd not joyn in their *Idolatrous Worship*; but in all other Parts, they joyn'd with them; and set up no opposit *Priesthood* to them. So little did the *Prophets* think that their *Idolatry* had either *Un-church'd* them, or broke the *Succession* of their *Priests*; or that it was Lawful for any, how *Holy* soever, to usurp upon their *Priesthood*, and supply the Deficiencies of it to the *People*. And apply to this, what I have before shewn, in the words of *St. Clement*, whose Name is written in the *Book of Life*, That the *Evangelical Priesthood*, is as surely fixed; in the *Bishops* of the Church, and its *Succession* continu'd in those *Ordain'd* by them, as the *Levitical Priesthood* was confirm'd by the Budding of *Aaron's Rod*, and to be continu'd in that *Tribe*.

III. And here let our *Korahites*, of several sizes, take a view of the Heinousness of their *Schism*; and let them not think their Crime to be nothing, because they have been taught, with their Nurses Milk, to have the utmost abhorrence to the very Name of a *Bishop*; tho' they cou'd not tell why. Let them rather consider seriously the misfortune of their Education, which shou'd make them Strangers, to all the rest of the *Christian World* but

themselves in a Corner ; and to all the former Ages of *Christianity*.

They have been told that *Episcopacy* is *Popery*; because the *Papists* have *Bishops*.

So have they *Presbyters* too, that is, *Parish Priests* : They have the *Creed* likewise, and the *Holy Scriptures*; and all these must be *Popish*, if this be a good *Argument*.

But, are they willing to be undeceived ? Then they must know that *Episcopacy* has none so great an Enemy as the *Papacy*; which wou'd Engrois the whole *Episcopal Power*, into the single *See of Rome*; by making all other *Bishops* absolutely dependent upon that, which only they call the *Apostolical Chair*. And no longer since than the *Council of Trent*, the *Pope* endeavor'd, with all his Interest, to have *Episcopacy*, except only that of the *Bishop of Rome*, to be declar'd not to be *Jure Divino*. By which no other *Bishops* cou'd claim any other Power, but what they had from Him. But that *Council* was not so quite Degenerated as to suffer this to pass.

And the *Jesuits*, and Others, who Disputed there on the *Pope's* part, us'd those same Arguments against the *Divine Right of Episcopacy*, which from them, and the *Popish Canonists* and *School-men* have been lick'd up by the *Presbyterians* and others of our *Dissenters*. They are the same Arguments which are us'd by *Pope* and *Presbyter* against *Episcopacy*.

When the *Pope* cou'd not carry his Cause against *Episcopacy* in the *Council of Trent*, he took another Method, and that was, to set up a vast Number of *Presbyterian Priests*, that is, the *Regulars*, whom he Exempted from the *Jurisdiction* of their respective *Bishops*, and fram'd them into a *Method* and *Discipline* of their own, accountable only to *Superiors* of his, and their own contriving; which is exactly the *Presbyterian Model*.

These *Usurpations* upon the *Episcopal Authority*, made the Famous Archbishop of *Spalato*, quit his great Preferments in the *Church of Rome*, and Travel into *England*, in the Reign of King *James I.* to seek for a more *Primitive* and *Independent Episcopacy*. Himself, in his *Consilium Profectionis*, gives these same Reasons for it: And that this shameful *Depression* and *Prostitution* of *Episcopacy*, in the *Church of Rome*, was the cause of his leaving her.

He observ'd truly, that the further we search upward in *Antiquity*, there is still more to be found of the *Episcopal*, and less of the *Papal Eminency*.

St. Ignatius is full, in every line almost, of the high Authority of the *Bishop*, next and immediately under *Christ*; as all the other Writers in those Primitive Times: But there is a profound silence in them all of that *Supremacy* in the *Bishop of Rome*, which is now claim'd over all the other *Bishops* of the *Catholick Church*: Which cou'd not be, if it had been then known in the World. This had been a short and effectual Method, whereby *St. Paul*, or *St. Clement* might have quieted the great *Schism* of the *Corinthians*, against which they both wrote, in their *Epistles* to them; to bid them refer their Differences to the *Infallible Judge* of *Controversy*, the *Supreme Pastor* at *Rome*. But not a word like this. Especially considering that *St. Peter* was one, for whom some of these *Corinthians* strove (1 Cor. i. 12.) against those who preferred others before Him.

The *Usurp'd Supremacy* of the later *Bishops of Rome* over their *Fellow-Bishops*, has been as Fatal to *Episcopacy*, as the Rebellion of our yet later *Presbyters* against their *Respective Bishops*.

And indeed, whoever wou'd write the true History of *Presbyterianism*, must begin at *Rome*, and not at *Geneva*.

So very *Groundless*, as well as *Malicious*, is that popular Clamour of *Episcopacy* having any Relation to *Popery*. They are so utterly Irreconcilable, that it is impossible they can stand together: For that moment that *Episcopacy* were Restor'd to its Primitive Independency, the *Papacy*, that is, that *Supremacy*, which does now distinguish it, must *ipso facto* cease. But enough of this, for I must not digress into various Subjects.

I have shewn, in Answer to the Objection of the Ages of *Popery* in this Kingdom, that all those *Errors*, even *Idolatry* it self, does not *Un-church*, nor break *Succession*. And 2dly, I have Exemplifi'd this from the Parallel of the *Jewish Church*, under the *Law*. Then applying of this to our Case, I have vindicated *Episcopacy* from the Imputation of *Popery*. I will now go on to further *Reasons*, why the *Succession* of our present *Bishops* is not hurt by that Deluge of *Popery*, which once cover'd the face of this Land.

IV. The end of all *Government*, as well in the *Church* as *State*, is to preserve *Peace*, *Unity*, and *Order*; and this cannot be done.

if the *Male-administration* of the *Officers* in the Government, did *Vacate* their *Commission*, without its being Re-call'd by those who gave such *Commission* to them. For then, 1st. Every Man must be Judge, when such a *Commission* is *Vacated*; and then no Man is bound to obey longer than he pleases. 2^{dly}, One may say it is *Vacated*, another not; whence perpetual Contention must arise.

A Man may *Forfeit* his *Commission*, that is, do those things, which give just Cause to his *Superiors* to take it from him: But it is not actually *Vacated*, till it be actually *Recall'd* by those who have lawful Power to take it from him: Otherwise their cou'd be no *Peace* nor *Certainty* in the World, either in *Publick* or in *Private* affairs. No *Family* cou'd subsist. No Man enjoy an *Estate*. No *Society* whatever cou'd keep together: And the *Church* being an *Outward Society* (as shewn in the *Discourse* of *Water* Sect. iii. c. i. *Baptism*) must consequently subsist by those *Laws* which are indispenfible to every *Society*. And tho' *Idolatry* does justly *Forfeit* the *Commission* of any *Church*, in this sense, that God's Promises to Her being *Conditional*, He may justly take her *Commission* from her, and *Remove* her *Candlestick*: Now tho' her *Commission* be thus *Forfeitable*, yet it still *Continues*, and is not actually *Vacated*, till God shall please actually to Recall it, or take it away: For no *Commission* is *Void*, till it be so *Declar'd*. Thus, tho' the *Jews* did often fall into *Idolatry*, yet (as before has been said) God did bear long with them; and did not *Un-church* them, tho' they had justly *Forfeited*. And these wicked *Husband men*, who slew those whom the *Lord* sent for the Fruits of His *Vineyard*, yet continu'd still to be the *Husband-men* of the *Vineyard*, till their *Lord* did *Dispossess* them, and gave their *Vineyard* unto others.

And *natural Reason* does enforce this: If a *Steward* abuse his Trust, and oppresses the *Tenants*, yet are they still oblig'd to pay their *Rent* to him, and his *Discharges* are sufficient to them against their *Landlord*, till he shall *Supercede* such a *Steward*.

If a *Captain* wrong and cheat his *Soldiers*, yet are they oblig'd to remain under his *Command*, till the *King*, who gave him his *Commission*, or those to whom he has *Committed* such an *Authority*, shall *Cashier* him.

And thus it is in the *Sacerdotal Commission*, Abuses in it, do not take it away, till God, or those to whom He has *Committed* such

an Authority, shall *Suspend, Deprive, or Degrade* (as the *Fact* Requires) such a *Bishop* or a *Priest*.

And there is this higher Consideration in the *Sacerdotal Commission*, than in those of Civil Societies; That it being immediately from God, as *none* (therefore) can take this Honour to himself, but he that is called of God, as was Aaron; so can none take it away, but he that is as *Expressly* and *Outwardly* called thereunto, as Aaron was to be a *Priest*. For this wou'd be to *Usurp* upon God's immediate *Prerogative*, which is to *Constitute* His own *Priests*. Upon this Foundation I argue.

V. As the *necessity* of Government, and the general Commands in *Scripture*, of Obedience to Government do require our Submission to the Government in being, where there is no *Competition* concerning the *Titles*, or any that *Claims* a better Right than the *Possessor*: So where a *Church*, once Establish'd by God, tho' suffering many Interruptions, does continue, Her *Governors* ought to be acknowledged, where ther is no better Claim set up against them.

This was the Reason why our *Saviour* and His *Apostles* did, without scruple, acknowledge the *High-Priest* and *Sanhedrin* of the *Jews* in their time; tho' from the days of the *Maccabees*, ther had been great *Irruptions*, and *Breaches* in the due *Succession* of their *Priests*: and before *Christ* came, and all His time, the *Romans*, as *Conquerors*, dispos'd of the *Priesthood* as they pleas'd, and made it *Annual* and *Arbitrary*, which God had appointed *Hereditary* and *Unmovable*.

But ther was then no *Competition*: The *Jews* did submit to it, because they were under the subjection of the *Romans*, and cou'd have no other. No *High-Priest* claimed against him in Possession, but all submitted to him.

And our *Saviour* did confirm His Authority, and of the *Sanhedrin*, or *Inferior Priests* with him, (*Matth. xxiii. 2.*) saying, the *Scribes* and *Pharisees* sit in *Moses's* seat. All therefore, whatsoever they bid you observe, that observe and do. And *St. Paul* own'd the Authority of the *High Priest*, *Act. xxiii. 5.*

Many Objections might have been rais'd against the Deduction of their *Succession* from *Moses*: But ther being none who claim'd any better Right than they had, therefore their Right was *Uncontroverted*; and by our *Saviour's* Authority was Confirm'd.

Now

Now suppose some *Interruptions* had been in the *Succession*, or *Corruptions* in the *Doctrine* and *Worship* of our *English Bishops*, in former Ages, yet (as in the Case of the *Scribes* and *Pharisees*) that cou'd have no Effect to Invalidate their *Commission* and *Authority* at the present.

S E C T. IV.

*The Assurance and Consent in the Episcopal Communion,
beyond that of any other.*

I. **T**HE whole *Christian World*, as it always has been, so at this Present, it is *Episcopal*, except a few *Dissenters*, who, in less than Two Hundred years last past, have arisen, like a *wart* upon the Face of the *western Church*. For little more Proportion do our *Dissenters* here, the *Hugonots* in *France*, the *Presbyterians* in *Holland*, *Geneva*, and thereabouts, bear to the whole Body of the *Latin Church*, which is all *Episcopal*. But, if you compare them with the *Catholick Church* all over the World, which is all *Episcopal*, they will not appear so big as a *Mole*.

II. If our *Dissenters* think it much, that the Church of *Rome* shou'd be reckon'd in the List against them, we will be content to leave them out: Nay more, if we shou'd give them all those *Churches*, which own the *Supremacy* of *Rome* to be joyn'd with them (as they are the nearest to them) it will be so far from casting the Ballance on their side, that the other *Episcopal Churches* will, by far, out-number them both.

Let us then, to these *Dissenters* against *Episcopacy*, add the *Churches* of *Italy*, and *Spain* entire, with the *Popish Part* of *Germany*, *France*, *Poland* and *Hungary* (I think they have no more to reckon upon,) against these we produce the vast *Empire* of *Russia* (which is greater in Extent than all these *Popish Countries* before nam'd) *England*, *Scotland*, *Denmark*, *Sweden*, and all the *Lutheran Churches* in *Germany*, which will out-number both the *Papists* and *Presbyterians* before-mention'd. And this comparison is only made as to the *Latin Church*. But then, we have all the rest of the *Christian World*, wholly on the *Episcopal* side, against both the *Supremacy*

mac^y of Rome, and Parity of the *Presbyterians*. The whole *Greek Church*, the *Armenians*, *Georgians*, *Mingrelians*, *Jacobites*, the *Christians* of *St. Thomas*, and *St. John* in the *East-Indies*, and other *Oriental Churches*. Then in *Africa*, the *Cophies* in *Egypt*, and great Empire of the *Abyssins* in *Ethiopia*. These all are *Episcopal*, and never own'd the *Supremacy* of Rome: And over reckon, out of sight, all that disown *Episcopacy*, and all that own the *Supremacy* of Rome with them.

III. Let me add, that among our *Dissenters*, every Class of them does Condemn all the rest; the *Presbyterian* Damns the *Quaker*, the *Quaker* Damns him, *Independent*, *Baptist*, &c. All Damn one another, and Each denys the others *Ordination* or *Call*.

So that, the *Ordination* of every one of them, is disown'd by all the rest; and all of them together by the whole *Christian World*. And if their *Ordinations* are not Valid, then they have no more Authority to administer the *Sacraments*, than any other *Lay-men*; and consequently, ther can be no security in Receiving *Baptism* from any of them.

IV. What allowances God will make to those who think their *Ordination* to be good enough, and that they are true *Ministers* of the *Gospel*; and, as such, do receive the *Sacraments* from them, I will not determine.

But they have no reason to expect the like allowances who are warn'd of it before-hand, and will notwithstanding venture upon it; before these *Dissenters* have fully and clearly acquit themselves of so Great and Universal a Charge laid against them; such an one, as must make the whole *Christian World* wrong, if they be in the Right! Not only the present *Christian Churches*, but all the Ages of *Christianity* since *Christ*. Of which the *Dissenters* are desir'd to produce any one, in any Part of the World, that were not *Episcopal*—any one Constituted Church upon the Face of the Earth, that was not Govern'd by *Bishops*, distinct from, and Superior to *Presbyters*, before the *Vandois* in *Piedmont*, the *Hugonots* in *France*, the *Calvinists* in *Geneva*, and the *Presbyterians* thence Transplanted, in this last Age, into *Holland*, *Scotland* and *England*.

V. If it shou'd be retorted, that neither is the Church of *England* without *Opposers*; for, that the Church of *Rome* opposes Her, as do likewise our *Dissenters*.

Ans. None of them do oppose Her, in the Point we are now upon, that is, the Validity of *Episcopal* Ordination, which the *Church of Rome* does own; and the *Presbyterians* dare not deny it, because they wou'd (thereby) overthrow all their own *Ordinations*; for the *Presbyters* who *Reformed* (as they call it) from *Bishops*, receiv'd their *Ordination* from *Bishops*.

And therefore, tho' the *Episcopal* Principles do *Invalidate* the *Ordination* by *Presbyters*, yet the *Presbyterian* Principles do not *Invalidate* the *Ordination* by *Bishops*: So that the *Validity* of *Episcopal* *Ordination* stands safe, on all sides; even by the *Confession* of those who are *Enemies* to the *Episcopal* Order: and, in this, the *Bishops* have no opposers.

Whereas, on the other hand, the *Validity* of the *Presbyterian* *Ordinations*, is own'd by none but themselves; and they have all the rest of the *World* as opposite to them.

Therefore, to state the Case the most Impartially; to receive *Baptism* from these *Dissenters*, is, at least, a hazard of many *Thousands* to *One*; as many as all the rest of *Christianity* are more than they: But to receive it from the *Bishops*, or *Episcopal* Clergy, has no hazard at all, as to its *Validity*, even as own'd by the *Presbyterians* themselves.

S E C T. V.

The Personal Sanctity of the Administrator of the Sacraments, tho' highly Requisite on his Part, yet not of Necessity as to the Receivers, to Convey to them the Benefits of the Sacraments.

I. **T**HE only Objection of those *Quakers*, who are otherwise convinc'd of the *Obligation* of the *Sacraments*, is the *Necessity* they think ther is of great *Personal Holiness* in the *Administrators*; without which, they cannot see how the *Spiritual* Effects of the *Sacraments* can be convey'd. But I wou'd beseech them to consider, how, by this, instead of referring the *Glory* to God, and lessening the *Performance* of *Man*, which I charitably pre-

presume (and I am confident as to some of whom I speak) that it is their true and sincere Intention; but instead of that, I do, in great Good-will, invite them to reflect whither their well-intended Zeal has turn'd the Point of this Question—even to over-magnifie *Man*, and transfer the Glory of God unto His *weak Instrument*; as if any (the least Part) of the *Divine Vertue* which God has annexed to His *Sacraments* did proceed from His *Minister*. If this be not the meaning (as sure it is not) why so much stress laid upon the *Sanctity* of the *Ministers*? as if thro' *their power or holiness* the *Holy Ghost* was given! Act. iii. 12.

II. To obviate this pretence, our Saviour *Christ* chose a *Devil* (*John* vi. 70.) to be one of His *Apostles*; and he was sent to *Baptize* and work *Miracles* as well as the rest: And those whom *Judas* did *Baptize*, were, no doubt, as well *Baptized*, and did partake of the Communication of the *Spirit* (according to their Preparation for it) as much as any who were *Baptized* by the other *Apostles*; unless you will say that *Christ* sent him to *Baptize*, who had no Authority to *Baptize*, and that none shou'd receive Benefit by his *Baptism*, which wou'd be to Cheat and Delude the People; and is a great Blasphemy against *Christ*, and a distrust of His *Power*; as if it were *Limited* by the poor Instrument He pleases to make use off; whereas,

III. His *Greatness* is often most *Magnify'd* in the *means* of the *Instruments*, by which He works. Thus He destroy'd *Egypt* by *Frogs* and *Lice*; and the *Philistines* by *Emerods* and *Mice*; and sent His *Armies* of *Flies* and *Hornets* to dispossess the *Canaanites*. Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger; i. e. That the Enemies of God might be confounded, when they saw His great Power Exerted by such weak and contemptible *Instruments*. The Walls of *Jericho* (the Type of *Spiritual* wickedness) were thrown down by the blast of seven Rams Horns, when blown by the *Priests* whom He had commanded: And He rebuked the Iniquity of *Balaam* by the mouth of an *Ass*, to shew that no *Instruments* are *Ineffectual* in His Hands; and made use of the mouth of *Balaam* to Prophecie of *Christ*. For this cause, says St. *Barnabas*, in his *Catholick Epistle*, c. 5. did *Christ* choose Men ὡς πᾶς ἀναρ-
τιον ἀνομιῶν. who were Exceeding great Sinners to be His *A-*

posles; to shew the Greatness of His Power and Grace; and put the Inestimable Treasure of His Gospel into Earthen Vessels; that the Praise might be to God, and not to Men.

IV. St. Paul rejoiced in Christ being Preached, tho' *Phil. i. 16.* not sincerely by those who did it; because God can bring Good out of Evil; and by wicked Instruments, Propagate His Gospel; turning their malice (even of the Devil himself) to the furtherance of the Faith: Otherwise the Apostle cou'd have no cause to Rejoyce in the Preaching of wicked Men, if none cou'd receive benefit by it. And he plainly supposes, *1 Cor. ix. 27.* That a Man may save others by his Preaching, and yet himself be a cast-away.

V. And so far as we can know or judge any thing, we see daily Experience of this; That God has touched Mens Hearts upon hearing the Truth spoken, tho' by Men who were great Hypocrites, and very wicked. And what reason can be given to the contrary? Truth is Truth whoever speaks it: And if my Heart be prepared, the good Seed receives no evil Tincture of the Hand that sowed it: And who can Limit God, that His Grace may not go along with me in this?

I have heard some of the now separate Quakers confess, that they have formerly felt very sensible Operations of the Spirit, upon the Preaching of some of those whom they have since Detected of gross Errors and Hypocrisies; and they now think it strange. But this were enough to convince them, that the wind bloweth where it listeth: otherwise they must condemn themselves, and confess that, in all that time, they had no true Participation of the Spirit of God, but that what they mistook for it, was a meer Delusion: Or else confess that by the Truths which were spoken by these Ministers of Satan (for they speak some Truths) God might work a good Effect upon the Hearts of some well-dispos'd, tho' then Ignorant, and much Deluded People. If not so, we must judge very severely of all those who live in idolatrous or Schismatical Countries; ther were great Prophets and good Men among the Ten Tribes. And if the words, nay Miracles, of Christ, did render the Hearts of many yet more obdurate, even to sin against the Holy Ghost; which was the reason why He sometimes refus'd to work Miracles among them, because thereby they grew worse and worse; and if the Preaching of the Gospel, by the mouths of Apostles, became the favour of Death to wicked and

*Math. xii. from
v. 22. to v. 32.*

and *unprepar'd* Hearts; why may not the words of *Truth* have a good Effect upon *honest* and *good* Minds, tho' spoken from the mouth of an *Hypocrite*, or of Persons, who, in other things, are greatly *Deluded*?

I have before mention'd the *Wizard* Major *Weir*, who *Bewitched* the *Presbyterians* in *Scotland*, since the *Restoration*, 1660, as much as *Simon Magus* did the *Samaritans*: And yet I suppose the more moderate of the *Quakers* will not rashly give all over to *Destruction*, who blindly followed him, and admir'd his *Gifts*; or will say but that some words of *Truth* he might drop, might have a real good Effect upon some *well meaning*, tho' grossly *Deluded* People, who followed him. Two of *Winder's* *witches* (see *The Snake in the Grass*, p. 300. 2d. Edit.) were *Preachers* among the *Quakers* for Twenty years together; and thought to be as *Powerful* and *Affecting* as any others.

VI. But, the Argument will hold stronger against them, as to the *Sacraments*, than in the Office of *Preaching*; because in *Preaching* much depends upon the Qualifications of the Person, as to *Invention*, *Memory*, *Judgment*, &c. But in the Administration of an *Outward Sacrament*, nothing is requir'd, as of *Necessity*, but the lawfulness of the *Commission*, by which such a Person does Administer; and a small measure of *natural* or *acquir'd* Parts is sufficient to the *Administration*.

Therefore let us lay no stress upon the *Instrument* (more than was upon the *waters* of *Jordan* to heal *Naaman*) but trust wholly upon the *Commission*, which conveys the *Vertue* from *God*, and not from His *Ministers*: That all the *Glory* may be to *God*, and not to *Man*.

'Tis true, the *Personal* Qualifications of the *Instrument* are *Lovely* and *Desirable*; but they become a *Snare*, where we expect any part of the *Success* from them. This was the ground of the *Corinthian* Schism (1 Cor. i. 11.) and, tho' unseen, of ours at this Day.

VII. And the consequences of it, are of manifold and fatal Destruction.

1. This unsettles all the *Assurance* we can have in *God's Promise* to assist His own *Institution*; for, if the *Vertue*, or any part of it, lies in the *Holiness* of the *Instrument*, we can never be sure of the Effect,

Effect, as to us; because, we have no *certain* knowledge of the *Holiness* of another. *Hypocrites* deceive even *good Men*.

2. This wou'd quite disappoint the *Promise* Christ has made, *Matth. xxviii. 20.* To be with His *Ministers*, in the Execution of His Commission; to *Baptize, &c. always, even unto the end of the world.* For, if the *Holiness* of the *Instrument* be a *necessary* Qualification, this may fail, nay always must fail, so far as we can be *sure* of it; and consequently *Christ* has commanded *Baptism* and His *Supper* to continue, *to the end of the world*, till his coming again; and yet has not afforded *means* whereby they may be continu'd; which He has not done, if the *Holiness* of the *Administrator* be a *necessary* Qualification; and that He has not left us a *certain* Rule, whereby to judge of the *Holiness* of another: And thus have you rendred the *Command* of *Christ* of none Effect, thro' your Tradition.

3. This is contrary to all God's former Institutions. The *wickedness* of the *Priests*, under the *Law*, did not excuse any of the People from bringing of their *Sacrifices* to the *Priests*: The *Priests* were to Answer for their own Sin, but the *People* were not answerable for it, or their *Offerings* the less accepted.

But we were in a much worse condition, under the *Gospel Administration*, if the Effect of *Christ's* Institutions, did depend either *wholly*, or in *part* upon the *Personal Holiness* of His *Priests*. This wou'd put us much more in their Power, than it is the Intention of those who make this objection to allow to them: This magnifies *Men*, more than is due to them; therefore I will apply the *Apostle's* words to this Case; *Let no man glory in men; 1 Cor. iii. 21. who is Paul? and who is Apollos? but ministers—so then, neither is he that planteth any thing, neither he that watereth; but God who giveth the increase.*

4. This was (with others) the Error of the Ancient *Donatists*; those Proud and Turbulent *Schismatics*, the great *Disturbers* of the *Peace* of the Church, upon an opinion of their own *Sanctity*, above that of other Men: For which reason, they rejected all *Baptisms*, except what was performed by themselves; and *Re-baptiz'd* those who came over to them, from the Church; for, they said that the *Holiness* of the *Administrator* was *necessary* towards conveying the *Spiritual Graces* of *Baptism*: Thus they argu'd; *Qui non habet quod Det, quomodo Dat? i. e. How shall a Man give that*

to another, which he has not himself? But *Optatus* Answers them, that God was the Giver, and not Man, *Videte Deum esse Datorem*. And he argues that it was preferring *Themselves* before God, to think that the *Vertue* of *Baptism* did come from *Them*; that they were nothing but *Ministers* or *Work-men*; and that, as when a *Cloth* was *Dyed*, the change of the *Cloth* came from the *Colours* infus'd, not from the vertue of the *Dyer*. So that in *Baptism* the Change of the *Baptized*, came from the *Vertue* of the *Sacrament*; not from the *Administrator*: That it was the *Water* of *Baptism*, which did wash, not the *Person* who apply'd the *Water*. That the *Personal Sanctity* of the *Administrator* signify'd nothing to the *Efficacy* of the *Sacrament*; Therefore, says he, *Nos operemur ut Ille det, qui se daturum esse promissit*, i. e. Let us work, that God, who has promis'd it, may bestow the Effect: And that when we work, *Humana sunt opera, sed Dei sunt Munera*, i. e. The *Work* is *Man's*, but the *Gift* is *God's*. And thence he exposes that Ridiculous Principle of the *Donatists*, which they advanc'd to gain *Glory* to *Themselves*; that the *Gift* in *Baptism* was of the *Administrator*, and not of the *Receiver*: But he shews, that the *Gift* was confer'd by *God*, proportionably to the *Faith* of the *Receiver*, and not according to the *Holiness* of the *Administrator*.

The Discourse is large, to which I refer the Reader. I have given this Taster of it, to let these see to whom I now write, that they have (tho' unaware) stumbled upon the very Notion of the *Donatists*, which divided them from the *Catholic Church*, and which, with them, has been, long since, Exploded by the whole *Christian World*; and I hope this may bring them to a more sober mind; to consider from whence, and with whom they have fallen; and to return again to the *Peace* of the *Church*, and the Participation of the Blessed *Sacraments* of *Christ*, and the Inestimable *Benefits* which He has promis'd to the *Worthy Receivers* of them.

Lastly, Let me observe that this Error of the *Donatists* and *Quakers*, borders near upon *Popery*; nay rather seems to exceed it. For the *Church* of *Modern Rome* makes the *Validity* of the *Sacraments* to depend upon the *Intention* of the *Priest*; but his *Intention* is much more in his own *Power*; and ther are more evident *Signs* of it than of his *Holiness*.

Adv. Parmen. l. 1.
de schismat. Donatist
Ed. Paris 1631. p 87

p. 88.

Jam illud quam Ridiculum est,
quod, quasi ad Gloriam vestram,
a vobis semper auditur, hoc munus
Baptismatis, est Dantis, non Ac-
ipientis? p. 89.

VIII. I wou'd not have the *Quakers* imagine that any thing I have said was meant in excuse for the ill Lives of the *Clergy* of the *Church of England*; as if the *Dissenters* were unblamable, but our *Clergy* wholly Prostitute to all wickedness; and that for this cause, we plead against the *Sanctity* of the *Administrator*, as Essential to the *Sacrament*.

No, That is far from the Reason: I do not love to make comparisons, or Personal Reflections. If all Men be not as they shou'd be, pray God make them so. But I think ther is no modest *Dissenter* will be offended, if I say, that ther are of our *Bishops* and *Clergy*, Men, not only of *Learning*, and *moral Honesty*, but of *Devotion*, and *spiritual Illumination*; and as much of the *Sobriety* of Religion; and can give as many *Signs* of it, Equally at least (to speak modestly) as any of our *Dissenters*, of what *Denomination* soever.

IX. And I hope, that what I have said will, at least, hinder the *Succession* of the *Bishops* from the *Apostles*, to be any *Objection* against them: And they being possess'd moreover of all the other *Pretences* of our *Dissenters*, the Ballance must needs lie on their side, and *security* can only be with them; because ther is *doubt* in all the other *Schemes* of the *Dissenters*, if what I have said can amount but to a *Doubt*. If the want of *Succession* and *outward Commission*, upon which *Christ* and His *Apostles*, and the whole *Christian Church*, in all Ages, till the last *Century*; and in all Places, even at this Day, except some *Corners* in the *west*; and the *Mosaical* Institution before them, did, by the Express Command of God, lay so great a stress; if all this make but a *Doubt* (it is strange that it shou'd, at least, that it shou'd not) in the mind of any considering Persons; then can they not, with *Security*, Communicate with any of our *Dissenters*; because, if he that *Eateth* and *Doubteth* is

Damned, much more he that shall do so in *Religious* matters; wherein chiefly this Rule must stand, that whatsoever is not of Faith is sin.

X. But now, to argue a little, *ad hominem*, suppose that the *Succession* of our *Bishops* were lost; and suppose, what the *Quakers* and some others wou'd have, that the Thread being broke, we must cast a new knot, and begin again, and make an Establishment amongst our selves, the best we can. Well, When this is done, ought not that *Establishment* to be preserv'd? Ought every one to break in upon it, without just cause? Shou'd every

one

one take upon him (or her) to *Preach*, or *Baptize*, contrary to the *Rules* Establish'd? This, I think, no *Society* of Men will allow; For, the Members of a *Society* must be subject to the *Rules* of the *Society*, otherwise it is no *Society*: And the *Quakers* of *Grace-church-street* Communion have contended as Zealously for this compliance as any.

Now then, suppose that the conscientious *Quakers* to whom I speak, shou'd lay no stress at all upon the *Succession* of our *Bishops*; and consider our *Constitution* no otherwise than of an *Establishment* by agreement amongst our selves; yet even so, by their own Confession, while they can find no fault with our *Doctrine* or *Worship*, they ought not to make a *Schism* in this *Constitution*, which they found *Established*; and they ought to return to it; and if a new *Knot* was cast upon the broken *Thread* of *Succession*, at the *Reformation* from *Popery*, that *Knot* ought not to be un-loosed, without apparent and absolute *Necessity*; lest if we cast new *Knots* every Day, we shall have no *Thread* left un-knotted; and expose our selves to the Derision of the common Adversary.

XI. Consider the grievous Sin of *Schism* and *Division*; it is no less than the Rending of *Christ's Body*; and therefore great Things ought to be born, rather than run into it; even all things, except only that which is apparently sinful; and that by the Express words of *Scripture*; and not from our own Imaginations, tho' never so strong. And tho' ther are some Imperfections in our *Reformation*, as to *Discipline*, and all the *High Places* are not yet taken away (the Lord, of His Mercy, quickly remove them) yet I will be bold to say, that in our *Doctrine*, *Worship*, and *Hierarchy*, nothing can be objected that is contrary to the *Rule* of *Holy Scripture*, or any thing Enjoyn'd, which is *There* Forbid to be done: And nothing less can warrant any *Schism* against our *Church*.

XII. Now, to come to a Conclusion, upon the whole matter. If you cannot get *Baptism* as you wou'd have it, take it as you can get it. If you cannot find Men of such *Personal Excellencies* as the *Apostles*, take those who have the same *Commission* which they had, deriv'd down to them by regular *Ordination*; who *Reform'd* from *Popery*, and have been the *Established Church* of this *Nation*, ever since: And moreover are as un-exceptionable, in their *Lives* and *Conversations*, as any others. These are all the securities you can have (without new *Miracles*) for Receiving the *Sacraments* from Proper hands. And therefore ther is no doubt but God will accept

of your *Obedience* in Receiving them from such hands; much rather than your *Disobedience* of His Command to be *Baptized*, because you are not pleas'd with those whom His Providence has, at this Day, left in the Execution of His Commission to *Baptize*; as if the weakness of His *Minister* cou'd obstruct the Operations of His *Spirit*, in making good His part of the Covenant, which He has promised.

XIII. Ther is an Objection against *Baptism*, which is not worth an Answer; but that I wou'd condescend to the meanest, and leave nothing behind which might be a stumbling block to any.

I have heard it urg'd, that ther is no visible Effects seen by our *Baptisms*; that Men remain *wicked* and *loose* notwithstanding; and therefore some do conclude that ther is no vertue in *Baptism*.

Ans. To make this Argument of any force, it must be prov'd that *none* do receive any Benefit by it. For, if *some* do receive Benefit by it, and *others* do not, this must be charg'd upon the *Disposition* of the *Recipient*; according to the known Rule, that *whatsoever is receiv'd, is receiv'd according to the disposition of the Receiver*. Thus the same *Meat* is turn'd into good *Nourishment* in an *healthy*, and into *noxious Humors* in a *vitiating Stomach*. *Simon Magus* receiv'd no Benefit by his *Baptism*; and after the *Sop* the *Devil* entred into *Judas*; yet the other *Apostles* receiv'd great Benefit by it: To some it is the savour of *Life*, even the Com-

1 Cor. x. 16.

6. xi. 29.

munion of *Christ's Body* and *Blood*; to others of *Condemnation*, who *discern not the Lord's Body* in it, but receive it as a common thing: Therefore we are commanded to *examine* our selves, to *prepare* our *Hearts* for the *worthy* Receiving of it.

But some say; as the *Jews* to *Christ*, *shew us a sign*: They wou'd have some *Miraculous* Effects, immediately to appear. These are Ignorant of the Operations of the *spirit*; and to these I say, in the words of *Christ*, Joh. iii. 8. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit*. It works silently, but *powerfully*; and its *Progress*, like the growing of our *Bodies*, is not all at once, but by *Degrees*; whose *motion* is Imperceptible to humane Eyes.

The true use that is to be made of this *Objection*, that so few (and yet they are not *few* who) receive the Inestimable Benefits which are convey'd in the *Sacraments* of *Christ's Institution*, is this,

To

To take the greater Care, and the more Earnestly to beg the Assistance of God's *Grace*, to *fit* and *prepare* us, for the *worthy* Receiving of them; but by no means to neglect them: For those who *refused* to come to the *Supper* were Rejected, as well as he who came without a *Wedding Garment*.

A SUPPLEMENT.

THE stress of this *Discourse* being Founded upon *Episcopacy*, and long *Quotations* being improper in so short a method of Argument as I have taken, to supply that Defect, and, at the same time, to make it easier to the Reader, I have added, by way of *Supplement*, a short *Index* or *Collection* of *Authorities*, in the first 450 Years after *Christ*, for *Episcopacy*, with respect to the *Presbyterian* Pretences, of making a *Bishop* all one with a *Presbyter*, at least with one of their *Moderators*: And, in the next place, I have shewn the sense of the *Reformation*, as to *Episcopacy*. Take them as follows.

Some Authorities for Episcopacy, as distinct from and Superior to Presbytery, taken out of the Fathers and Councils, in the first Four Hundred and Fifty Years after Christ.

Anno Domini 70. St. Clement Bishop of Rome, and Martyr, of whom mention is made Phil. iv. 3. in his 1st. Epist. to the Corinthians, N. 42. p. 89. of the Edition at Oxford, 1677.

The Apostles having Preached the Gospel, thro' Regions and Cities, did Constitute the first Fruits of them, having prov'd them by the Spirit, to be *Bishops* and *Deacons* of those who shou'd

κατὰ χώρας ἐν ἑ πόλεσι κηρύσσοντες, καθίστανον τοὺς ἁγίους αὐτῶν, δογματίζοντες τὰς ἐκκλησίας, εἰς ἑπισκόπους καὶ διακόνους ὡς μελλόντων πιστεύειν, καὶ ἑγὼ ἔκανώς, ἐκ γὰρ δὴ πολλῶν χρίνων ἐλθὼντες

F 2

believe;

believe; and this, not as a new thing, for many Ages before it was written concerning Bishops and Deacons; for, thus saith the

Scripture, in a certain place, I will constitute their Bishops
Isa. Lx 17. in Righteousness, and their Deacons in Faith.

What wonder is it then, that those who were Intrusted by God, in Christ, with this Commission, shou'd Constitute those

ibid. n. 44. And the Apostles knew by the Lord Jesus Christ, that Contests wou'd arise concerning the Episcopal Name (or Order) and for this Cause, having perfect fore knowledge of these things) they did Ordain those whom we have mention'd before; and moreover, did Establish the Constitution, that other approved Men shou'd succeed those who Dy'd, in their Office and Ministry.

Therefore those that were Constituted by Them, or afterwards by other approved Men, with the Consent of all the Church, and have Administred to the Flock of Christ unblamably, with Humility and Quietness, without all stain of filth or naughtiness; and have carry'd a good Report, of a long time, from all Men, I think cannot, without great Injustice, be turn'd out of their Office: For, it will be no small sin to us, if we thrust those from their Bishopricks who have Holily and without Blame offer'd our Gifts (and Prayers to God.) Blessed are those

οὗτοι Ἐπισκοποὶ καὶ Διακόνων ὅτι οὕτως ὡς λέγει ἡ γραφή, καταστήσει τὰς Ἐπισκόπους αὐτοὶ ἐν δικαιοσύνῃ, καὶ τὰς Διακόνους αὐτοὶ ἐν πίστει.

Καὶ τὸ σταυματὸν, εἰ εἰς Χριστὸν πιστεύοντες ὡς καὶ οὗτοι οὐδ' ἔργον τοιοῦτον, κατέστη τὰς ἀποστολικὰς;

Καὶ εἰ Ἀπόστολοι ἡμῶν ἐγενήθησαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἕως ἐπὶ τοῦ ὁνόματος τοῦ Ἐπισκοπικοῦ, διὰ τοῦτον ἐν τῇ αἵματι, ἀδελφῶν εὐαγγελιστῶν τελείων, κατέστη τὰς ἀποστολικὰς, καὶ μεταξὺ ἐπονομαζομένων δεινῶν, ὅπως ἐὰν κοινῇ ᾖσαν, διαλέγοντες ἐπὶ τοῖς δεινοῖς καὶ μέντοι ἀνδρες, καὶ λειτουργοὶ αὐτοὶ.

Τὸς δὲ καταστάντας ὑπὸ τοῦτον, ἢ μεταξὺ ὑπὸ ἑτέρων ἄλλοι, ἢ μὲν ἀνδρῶν, συνδεδωκότας τὴν Ἐκκλησίαν πᾶσι, καὶ λοιπὴν ἡλικίαν ἀνέμεντας τὰ ποιμένα καὶ Χριστὸν μὲν ταπεινὰ φροσύνῃ, εὐχαρίᾳ καὶ ἀναύτως, μεμαρτυρημένους τὸ πολλοῖς χρόνις ὑπὸ πάντων, τῶν καὶ ἐ δικαιοῦς νομῶν τοῦ ἐκτελεῖν τὴν λειτουργίαν, ἀμαρτία γὰρ ἐ μικρὰ ἡμῶν ἔσται, ἐὰν τὰς ἀνέμεντας καὶ ὁσίας ἀποστενέγοντας τὰ δῶρα τοῦ Ἐπισκοπικοῦ ἀποβάλλωμεν. Μακάριοι οὖν οἱ ἀποδοκιμαζόμενοι ἀρεσώτεροι, οἵτινες ἐγκαρπὸν ἐ τελείαν ἔχοντες ἀνάλουν. ἢ γὰρ ἐνδεῶν) μη τις αὐτὸς μεταστήτῃ ἀπὸ τοῦ ἰδρυμένου αὐτοῖς τύπου. Οὐ γάρ ποτε οὐκ

Priests

Priests who are happily Dead, for they are not afraid of being Ejected out of the Places in which they are Constituted. For, I understand that you have Depriv'd some, from their Ministry, who behaved themselves un-reprovable amongst you.

Par. 40. To the *High-Priest* his proper Offices were appointed; the *Priests* had their proper Order, and the *Levites* their peculiar Services, or *Deaconships*; and the *Lay-men*, what was proper for *Lay-men*.

This, as before shewn, *St. Clement* apply'd to the Distribution of Orders in the *Christian Church*; *Bishops, Priests, and Deacons*. And the Office of the *Levites*, is here call'd by the Word *Διακονία* i. e. the Office of *Deacons*.

A.D. 71. St. Ignatius, a Glorious
Martyr of Christ, was Constituted,
by the Apostles, Bishop of Anti-
och, and did thereby think that
Bishops do) in their full Apostolical
Church of the Trallians, in the Ea-
st, and in his Epistle he says to them,

Be subject to your Bishop as to
the Lord—

And to the *Presbyters*, as to the *Apostles of Christ*... Likewise the *Deacons* also, being *Ministers* of the *Mysteries of Christ*, ought to please in all things... Without these there is no *Church* of the *E-lect*-He is without, who does any thing without the *Bishop*, and *Presbyters*, and *Deacons*; and such an one is Defiled in his Conscience.

In his Epist. to the Magnesians,
he tells them, That they ought
not to despise their Bishop for his
youth, but to pay him all manner

ἵνας ὑμεῖς μεταβάλετε καλῶς πο-
 λιτομορίας ἐκ τῆς ἀμεμώτως αὐτῶς
 πημμερίας λε.ταρβας.

Τὸν γὰρ Ἀρχιερεὺς εἶπε λατρεύοντες
 δεξιμαίνεσθαι. Ἐπεὶ τοὶ ἱερεῖς οὐκ
 ἔπρεπον ποιεῖν ταῦτα, ἐλάλιπας εἶπε
 διακοτασθῆναι. λαμβάνει δὲ
 πάλιν τοὺς λαοὺς πορεύσαντας
 δεξιμαίνεσθαι.

Εν τῷ ἀντιπάλῳ ἐν τῷ πάλῳ
ῥύματι, ἐν Ἀποστολικῷ χρεώματι.

he succeeded them (as all other
Office. Thence he salutes the
wisdom of the *Apostolical Character*;

Τὸ Ἐπιστολὴν ἡμετέραν ἀποδοῦναι ὡς πρὸς
Κυρίαν

Και ταίς Πρεσβυτερίαις, αἰς Ἀπο-
στόλοις Ἰησοῦ Χριστοῦ— Δὲ ἡ ὁ Θεὸς
Διακρίτους ὄντας μεταστῆναι χρῆσθαι Ἰη-
σοῦ καὶ πάντα κρίσιν ἀρετῆς καὶ
χαρὶς τούτων Ἐκκλησίαις ἀκαταλεί-
πειν— ὁ ἡ ἐκείνους ἀν, ὁ
ὅστις ὁ χαρὶς ὁ Ἐπιπέμπου, ὁ ἡ
Πρεσβυτερίαν, καὶ ἡ ἡ Διακρίτων π-
πεδοῦται ὁ Θεὸς ὁ μεμείληται ἡ
συνειδήσει.

Καὶ ἡμῶν ὅτι πέπεισται κατὰ
 ἰσὺν τοῦ ἡλιούλου ὁ Ἐπιπλάς, ἀλλὰ
 καὶ ἡμῶν τοῦ Θεοῦ Πατρὸς ὡς
 ἐκείνου αὐτῶν ἀποδείξαι καθὼς

of Reverence, according to the Commandment of God the Father. And as I know that your Holy

Therefore as *Christ* did nothing without the *Father*, so neither do ye, whether *Presbyter*, *Deacon*, or *Laick*, any thing without the *Bishop*.

Some indeed call him *Bishop*; yet do all things without him; but these seem not to me to have a good Conscience, but rather to be Hypocrites and Scorners.

I Exhort you to do all things in the same mind of God, the *Bishop* Presiding in the Place of *God*; and the *Presbyters* in room of the *College* of the *Apostles*; and the *Deacons*, most beloved to me, who are intrusted with the Ministry of *Jesus Christ*.

He directs his Epistle to the Church at Philadelphia, to those who were in Unity with their *Bishop*

And says to them, in his Epistle, That as many as are of *Christ*, these are with the *Bishop*; and those who shall Repent, and Return to the Unity of the Church, being made worthy of *Jesus Christ*, shall partake of Eternal Salvation in the

My Brethren, be not deceived, if any shall follow him that makes a *Schism*, he shall not Inherit the Kingdom of God.

I Exhort you to partake of the one *Eucharist*; for there is one *Body* of the Lord *Jesus*, and one *Blood* of His, which was shed for us; and one *Cup*—and one *Altar*, so there

ἐγνων καὶ τοὺς ἀγίους πρεσβυτέρους —

Holy *Presbyters* do —

ὡς ὁ Κύριος ἂν ὁ Θεὸς Πατὴρ οὐδὲν ποιεῖ, ἢ τὸ καὶ ὑμεῖς ἂν ὁ Θεὸς Ἐπισκοπῆς, μηδὲ πρεσβυτέρου, μηδὲ Διακόνου, μηδὲ λαϊκοῦ.

Εἰ πινὲς Ἐπισκοπῶν μὴ λέγῃσι, χωρὶς ᾧ αὐτὰ πάντα ποιεῖσιν — Οἱ γὰρ τοῖς Θεοῖς οὐκ ἀσυνείδητοι, ἀλλ' εἰσφρονὲς πνεύματος καὶ μετάνοιαν ἔχοντες μοι φαίνονται.

Παρακαλῶ, ἐν ὁμονοίᾳ Θεῷ ἀσυνείδητοι πάντα ποιεῖσιν. Παρακαλῶ ὑμᾶς τὸν Ἐπισκοπῆς εἰς τὸν Θεόν καὶ τὸν πρεσβυτέρα εἰς τὸν τόπον συνειδέσθαι τὸν Ἀποστόλων καὶ τὸν Διακόνων, ὅτι ἐμοὶ γλυκυτάτων, πεπεσσομένων Διακονίαν Ἰησοῦ Χριστοῦ.

Ἐν ἐνὶ ᾧ σὺ τὸν Ἐπισκοπῆς, καὶ τοὺς πρεσβυτέρους, καὶ Διακόνους.

Ὅσοι γὰρ Χριστὸς εἰσὶν, ὅσοι καὶ τὸν Ἐπισκοπῆς εἰσὶν, ὅσοι καὶ μετανοήσαντες ἔλθουσιν ὅτι τὸν Ἐκκλησίας, ἅξιοι Ἰησοῦ Χριστοῦ ἡρώμενοι, σωτηρίας αἰωνίου τῶν ἡμετέρων ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ.

Kingdom of *Christ*.

Ἀδελφοί, μὴ πλανᾶσθε ἢ τις χεῖρον ἀκολουθεῖ, βασιλείᾳ Θεοῦ ἢ κληρονομήσει.

Παρακαλῶ ὑμᾶς μετὰ Εὐχαρίστια ἡρώμεν, μία γὰρ ὁ Θεὸς ὁ Κύριος Ἰησοῦς, καὶ ἐν αὐτῷ τὸ αἷμα τὸ ὑπὲρ ἡμῶν ἐκχυμένον εἰς καὶ Ἀπόστολους τοὺς πάντας ἐν τῇ ἑκκλησίᾳ — ἐν ἑκκλησίᾳ —

is one *Bishop*, with his *Presbytery*, and the *Deacons*, my Fellow Servants.

Give heed to the *Bishop*, and to the *Presbytery*, and to the *Deacons*—Without the *Bishop* do nothing.

In his *Epistle to the Smyrneans*, he says, *Flee Divisions as the beginning of Evils*. All of them follow their *Bishops*, as *Jesus Christ the Father*; and the *Presbyters*, as the *Apostles*, and Reverence the *Deacons* as the Institution of *God*. Let no man do any thing of what appertains to the *Church*, without the *Bishop*. Let that *Sacrament* be judg'd Effectual and Firm, which is Dispenced by the *Bishop*, or him to whom the *Bishop* has Committed it. Wherever the *Bishop* is, there let the *People* be; as where *Christ* is, there the *Heavenly Host* is gathered together. It is not lawful, without the *Bishop*, either to Baptize, or celebrate the *Offices*: But what He approves of, according to the good Pleasure of *God*, that is firm and safe, and so we do every thing securely.

I salute your most worthy *Bishop*, your venerable *Presbytery*, and the *Deacons* my Fellow Servants.

In his *Epistle to St. Policarp*, *Bishop of Smyrna*, and *Martyr*, who, together with himself, was Disciple to *St. John the Apostle*, and *Evangelist*. He gives these Directions.

If any can remain in Chastity, to the glory of the Body of the Lord, let him remain without Boasting, if he Boast, he Perishes; and if he pretends to know more than the

ελον, και εις Ἐπίσκοπον ἅμα τοῖς πρεσβυτερίω, καὶ τοῖς Διακόνους τοῖς συνδούλοις μου.

Τῷ Ἐπισκόπῳ προσέχετε, καὶ τοῖς πρεσβυτερίω, καὶ τοῖς Διακόνους— χωρὶς Ἐπισκόπου μηδὲν ποιεῖτε.

Τὰ χρίσματα φυλάτε ὡς ἀργύριον. Πάντες τοῖς Ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τοῖς Πατέρι· καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις· τὰς δὲ Διακόνους ἐντρέπετε, ὡς Θεῷ ἐν ὅλῳ. Μηδεὶς χωρὶς Ἐπισκόπου τι πράττειν τῶν ἀνηκούντων εἰς τὴν Ἐκκλησίαν. ἐκείνῃ βεβαίᾳ Ἐυχασίᾳ ἡγείσθω, ἢ ὑπὸ τοῦ Ἐπισκόπου ἢ αὐτοῦ ἐπιθέψῃ. Ὅπου ἀνὴρ ὁ Ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὡς ποτε ὅπου ὁ Χριστὸς, ποτε ἢ ἐργάζομαι σφαπὶ παρέσκειν. Οὐκ ἔστιν ὅτι χωρὶς τοῦ Ἐπισκόπου, ὅτε βαπτίζω, ὅτε δοῶ χρίω ἐπιτελεῖν· ἀλλ' ὅταν ἐκεῖνός δοκῇ κατ' ἐπαρέσπον Θεῷ, ἵνα ἀσφαλὲς ἢ καὶ βέβαιον πᾶν ὃ ἀνὰ πρᾶσθαι.

Ἀσπάζομαι τὸ ἀγιώτερον Ἐπίσκοπον, καὶ τὸ θεοπαρεπὲς πρεσβυτερίον, καὶ τοὺς Διακόνους τοὺς συνδούλους.

Εἴ τις θυμῶν ἐν ἀγνείᾳ μένειν, εἰς πλὴν τῶν κατὰ τὸν Κυρίον, ἐν ἀκαυχασίᾳ μόνον· εἰαν καυχῆται, ἀπώλετο· καὶ εἰαν γινώσῃ πλὴν τοῦ Ἐπισκόπου, ἐφάρθη. Πρέσβυτερος δὲ Bishop,

Bishp he is corrupted. It is the duty both of Men and Women that Marry, to be joyn'd together by the Approbation of the *Bishp*. that the Marriage may be in the Lord, and not according to our own Lusts. Let all things be done to the Glory of God.

Give heed to your *Bishop*, that God may Harken unto you: My Soul for theirs, who subject themselves under the Obedience of their *Bishop*, *Presbyters*, and *Deacons*, and let me take my Lot with them in the Lord.

And he says to *Bishop Polycarp*, *Let nothing be done without thy sentence and approbation.*

A.D. 180. *St. Irenæus*, *Bishop of Lyons*, in *France*, who was Disciple of *St. Polycarp*; he flourish'd about the year of *Christ* 180.

We can reckon those *Bishops*, who have been Constituted by the *Apostles*, and their Successors all the way to our times. And if the *Apostles* knew hidden Mysteries, they would certainly deliver them chiefly to those, to whom they committed the Churches themselves; and whom they left their own Successors, and in the same Place of Government as themselves. -- We have the Successions of the *Bishops*, to whom the *Apostolick Church* in every place was committed. All these (*Heretics*) are much later than the *Bishops*, to whom the *Apostles* did deliver the Churches.

The true Knowledge is the Doctrine of the *Apostles*, and the Ancient State of the Church, through the whole World, and the Character of the Body

τοῖς γαμοῖς, καὶ τῇ γαμήσιος, μὲν γυνάμεις τῇ ἑπισκοπῇ τὴν ἐκκλησίαν ποιούμενοι, ἵνα ὁ γάμος ἡ καὶ κύριον, καὶ μὴ κατ' ἐπιθυμίαν πάντα εἰς τιμὴν Θεοῦ γένηται.

Τῷ ἑπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῶν. ἀντίστοιχον ἔσται τῷ ὑποτασσόμενῳ ἑπισκόπῳ, πρεσβυτέρῳ, διακόνις μετ' αὐτῶν μοι τὸ μέγεθος ἔχειν ὡς τὸ Θεοῦ.

Μὴ δὲ ἄλλῳ τῇ γυνάμεις σε γινώσκω.

Advers. Hæreses. l. 3. c. 3.

Habemus munere qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos. Et si Recondita mysteria Scissent Apostoli, vel his maxime traderent ea, quibus etiam ipsas Ecclesias committebant; quos & successores relinquebant, suum ipsorum locum Magisterii tradentes. lib. 4. c. 63. *Habemus successiones Episcoporum quibus Apostolicam quæ in unoquoque loco est Ecclesiam tradiderunt.* l. 5. c. 20. *Omnes enim ii (Heretici) valde Posteriores sunt, quam Episcopi, quibus Apostoli tradiderunt Ecclesias.*

did deliver the Churches.

L. 4. c. 6. *Agnitio vera est, Apostolorum Doctrina, & Antiquus Ecclesia status, in universo Mundo, & Character Corporis Christi secundam successiones Episcoporum,*

of

of Christ, according to the Succession of the Bishops, to whom they committed the Church that is in every Place ; and which has Descended even unto us.

Tertullian, A. D. 203. of the Prescription of Hereticks.

A. D. 203.

c. 32. Let them produce the Original of their Churches ; let them shew the Order of their Bishops, that by their Succession, deduc'd from the beginning, we may see whether their first Bishop had any of the Apostles or Apostolical Men, who did likewise persevere with the Apostles, for his Founder and Predecessor. For, thus the Apostolical Churches do derive their Succession : As the Church of Smyrna from *Polycarp*, whom *John* (the Apostle) placed there : The Church of Rome from *Clement*, who was, in like manner, ordain'd by *Peter* : And so the other Churches can produce those Constituted in their *Bishopricks* by the *Apostles*.

c. 36. Reckon over the Apostolical Churches, where the very Chairs of the Apostles do yet Preside in their own Places. At *Corinth*, *Philippi*, *Ephesus*, *Thessalonica*, &c.

Of Baptism, c. 17.

The *High-Priest*, who is the *Bishop*, has the Power of conferring Baptism ; and under him the *Presbyters* and *Deacons* ; but not without the Authority of the

Origin, Names the distinct Orders of *Bishop*, *Presby-*

quibus illi eam quæ in unoquoque loco est Ecclesiam tradiderunt, quæ pervenit usque ad nos.

Edant ergo Origines Ecclesiarum suarum ; evolvant ordinem Episcoporum suorum, ita ut per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Auctorem & Antecessorem. Hoc enim modo Ecclesia Apostolica census suos deferunt : sicut Smyrneorum Ecclesia Polycarpum ab Johanne conlocatum refert ; sicut Romanorum, Clementem, à Petro ordinatum itidem, Perinde utique & Cetera exhibent quos ab Apostolis in Episcopatum Constitutes Apostolici seminis traduces habeant.

Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedra Apostolorum suis locis Præsident. Corinthi, Philippi, Ephesus, Thessalonica, &c.

Dandi (Baptismum) jus habet summus sacerdos, qui est Episcopus ; dehinc Presbyteri & Diaconi, non tamen sine Episcopi Autoritate.

A. D. 220. *Origenis Comment. in* A. D. 220.
Matt. Rothomagi 668. Gr. Lat. p. 255

G

ter,

ter, and Deacon. Such a Bishop (says he, speaking of one who sought vain Glory, &c.) doth not desire a good Work.—and the same is to be said of Presbyters and Deacons.—The Bishops and Presbyters who have the Chief Place among the People.—The Bishop is called Prince in the Churches: And speaking of the Irreligious Clergy, he directs it to them, whether Bishops, Presbyters, or Deacons.

A.D. 240.

St. Cyprian Archbishop of Carthage, A. D. 240.

Our Lord, whose Commands we ought to Reverence and Obey, being about to Constitute the Episcopal Honour, and the Frame of His Church, said to Peter, *Thou art Peter*, &c. From thence the Order of Bishops and Constitution of the Church does descend, by the line of Succession, thro' all Times and Ages; that the Church shou'd be built upon the Bishops.—It is Establish'd by the Divine Law, that every Act of the Church shou'd be Govern'd by the Bishop.

To Cornelius, then Bishop of Rome.

• We ought chiefly (my Brother) to Endeavour to keep that Unity which was Enjoyn'd by our Lord and His Apostles to us their Successors, to be carefully observ'd by us.

The Deacons ought to remember that it was the Lord who chose the Apostles, that is, the Bishops.

Christ said to the Apostles, and by that, to all Bishops or Go-

ο γέν Τριῶν Ἐπίσκοποι & καλοῦ
ἔργου ἐπιθυμεῖ — τὸ δὲ αὐτὸ καὶ περὶ
πρεσβυτέρων — καὶ Διακόνων ἐρεῖ.
Ibid. p. 443. οἱ δὲ τρεῖς ἀρχιερεῖ-
ας πεπιστευμένοι τῷ λαῷ Ἐπίσκοποι
καὶ πρεσβύτεροι. — p. 420 ὁ δὲ ἡγ-
μεν, ἔγω δὲ οἱ μὲν ὀνομάζωμεν ἃ
καλεῖσθαι ἐν τῇ Ἐκκλησίᾳ Ἐπίσκο-
πον. — p. 442. Ἐπισκόποις, ἢ
πρεσβυτέροις ἢ Διακόνοις.

Edit. Oxon. Epist. XXXIII. Lapsis.

*Dominus noster, cujus Præcepta
metuere & observare debemus, Episcopi
honorem & Ecclesiæ suæ Ratio-
nem disponens, in Evangelio loquitur
& dicit Petro, Ego dico tibi quia
tu es Petrus, &c. Inde per temporum
& successionum vices Episcoporum Or-
dinatio & Ecclesiæ Ratio decurrit,
ut Ecclesiæ super Episcopos Constitua-
tur. — Divina Lege fundatum est,
ut omnis actus Ecclesiæ per Episcopum
Gubernetur.*

Ep. XLV. Cornelio.

*Hoc enim vel maxime, Frater,
& laboramus & laborare debemus,
ut Unitatem à Domino, & per A-
postolos nobis Successoribus tradi-
tam, quantum possumus obtinere
curemus.*

Ep. III. Rogatiano.

*Meminisse autem Diaconi de-
bent quoniam Apostolos, id est
Episcopos Dominus Elegit.*

Ep. LXVI. Florentio.

*Dixit Christus ad Apostolos, ac
vernors*

vernors of His Church, who succeed the *Apostles*, by vicarious Ordination, and are in their stead, *He that heareth you, heareth me.*

For from hence do Schisms and Heresies arise, and have arisen, while the *Bishop*, who is *One*, and *Governour* of the Church, by a proud Presumption is Despis'd; and that Man who is Honour'd as Worthy by God, is accounted unworthy by Man.

Nor are Heresies sprung up, or Schisms arisen from any other Fountain than from hence, that Obedience is not paid to the *Priest* of God; and that ther is not one *Priest* at a time in the Church, and one Judge for the time in the Place of Christ. To whom if the whole Fraternity did obey, according to the Divine Oeconomy, none wou'd dare to move any thing against the *Sacerdotal Colledge*—It is necessary that the *Bishops* shou'd exert their Authority with full Vigor—But if it is so, that we are afraid of the Boldness of the most Profligate, and that which these wicked Men cannot compass by the Methods of Truth and Equity, if they can accomplish by their Rashness and Despair, then is ther an end of the *Episcopal Authority*, and of their *Sublime* and *Divine Power* in Governing of the Church. Nor

per hoc, ad omnes Praepositos, qui Apostolis vicaria ordinatione succedunt, Qui vos audit, me audit.—

Ibid.

Inde enim Schismata & Hereses orta & oriuntur, dum Episcopus qui unus est, & Ecclesiae Prae-est, superba Praesumptione contemnitur, & homo dignatione Dei honoratus, Indignus hominibus judicatur.

Ep. LIX. Cornelio.

Neque enim aliunde Hereses oborta sunt, aut nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur; nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Judex vice Christi cogitatur: Cui si secundum Magisteria Divina obtemperaret Fraternitas universa, nemo adversus sacerdotum Collegium quicquam moveret — — vigore pleno Episcopos agere oportet — quod si ita res est ut Nequissimorum timeatur Audacia, & quod Mali vere atque equitate non possunt, Temeritate & Desperatione perficiant; attum est de Episcopatus vigore, & de Ecclesie gubernanda sublimi ac Divina Potestate. Nec Christiani ultra aut durare aut esse jam possumus, si ad hoc ventum est, ut Perditorum Atinas atque Insidias pestimeamus —

can we remain *Christians* any longer, if it is come to this, that we shou'd be afraid of the *Threats*, and *Snares* of the *wicked*--

-- The Adversary of Christ, and Enemy of His Church, for this end strikes at the *Bishop* or *Ruler* of the *Church*, with all his Malice, that the *Governor* being taken away, he might Ravage the more Violently and Cruelly upon the Ship-wreck of the Church--

--- *Christi Adversarius & Ecclesiae ejus Inimicus, ad hoc Ecclesiae Praepositum sua Infestatione persequitur, ut Gubernatore sublato, atrocius atque violentius circa Ecclesiae Naufragia grassetur.*---

Is Honour then given to God, when the Divine Majesty and Censure is so Despised, that these Sacrilegious Persons say; do not think of the Wrath of God, be not afraid of His Judgment, do not knock at the Door of the Church; but without any Repentance, or Confession of their Crime, Despising the Authority of their *Bishops*, and trampling it under their feet, a False Peace is Preach'd to be had from the *Presbyters* (*Scilicet*) in their taking upon them to Admit those that were Fallen into *Communion*, or the *Peace* of the *Church*, without the Allowance of the *Bishop*.

Honor ergo datur Deo, quando sic Dei Majestas & Censura Contemnitur--- ut proponatur a Sacrilegis atque dicatur; ne Ita cogitetur Dei, ne timeatur Judicium Domini, ne pulsetur ad Ecclesiam Christi, sed sublata Paenitentia, nec ulla Exomologesi Criminis facta, Despectis Episcopis atque Calcatis, Pax a Presbyteris verbis fallacibus Prodicetur?

ibid.

They imitate the coming of Anti-Christ now approaching.

Antichristi jam propinquantis adventum Imitantur.

Valerian (the Emperor) wrote to the Senate, that the *Bishops*, and the *Presbyters*, and the *Deacons* shou'd be prosecuted.

Ep. LXXX. Successo. Rescripsisse *Valerianum* ad Senatulum, ut *Episcopi, & Presbyteri, & Diacones* in continenti animadversantur.

The Power of Remitting Sins, was given to the *Apostles*, and to the *Bishops*, who have succeeded them by a vicarious Ordination.

Firmilianus Cypriano. Ep. LXXV. p. 225. Potestas ergo Peccatorum remittendorum Apostolis data est-- & Episcopis qui eis Ordinatione vicaria successerunt.

What

What Danger ought we to fear from the Displeasure of God, when some *Presbyters*, neither mindful of the Gospel, nor of their own Station in the Church, neither regarding the future Judgment of God, nor the *Bishop* who is set over them, which was never done under our Predecessors, with the Contempt and Neglect of their *Bishop*, do arrogate all unto themselves? I cou'd bear with the Contempt of our *Episcopal* Authority, but ther is now no room left for Dissembling, &c.

Optatus Milevitanus, Bishop of *Mileve*, or *Mela* in *Numidia* in *Africa*. A. D. 365.

In his 2d. Book against *Parmenian*. The Church has her several Members, *Bishops*, *Presbyters*, *Deacons*, and the Company of the Faithful.

You found in the Church, *Deacons*, *Presbyters*, *Bishops*, you have made them *Lay-men*; acknowledge that you have Subverted Souls.

St. Ambrose Bishop of *Milan*. A. D. 370. upon *Eph. iv. 11*. Speaking of the several Orders of the Church. And he gave some Apostles, and some Prophets, and Evangelists, &c. Says, that by the Apostles there were meant the *Bishops*; by Prophets, the Expounders of the Scriptures; and by the Evangelists, the *Deacons*. But says that they all met in the *Bishop*; for that he was the Chief Priest, that is,

Ep. XVI. p. 36. *Cyprianus Presbyteris & Diaconibus.*

Quod enim periculum metuere non debemus de offensa Domini; quando aliqui de Presbyteris, nec Evangelii, nec Locis sui memores; sed neque futurum Domini Judicium; neque sibi prepositum Episcopum cogitantes, quod nunquam omnino sub Antecessoribus factum est, cum Contumelia & Contemptu Prepositi totum sibi vendicent? Contumeliam Episcopatus nostri dissimulare & ferre possumus—sed dissimulandi nunc locus non est.

A. D. 365

I. 2. Contra Parmenianum.

Certa Membra sua habet Ecclesia, Episcopos, Presbyteros, Diaconos, & turbam Fidelium.

Invenistis Diaconos, Presbyteros, Episcopos. fecistis Laicos; agnoscite eos animas evertisse.

Quosdam dedit Apostolos, quosdam Prophetas, &c. Apostoli, Episcopi sunt: Prophetæ Explanatores sunt Scripturarum sicut Agabus—Evangelistæ Diaconi sunt, sicut fuit Philippus—Nam in Episcopo omnes ordines sunt, quia Princeps Sacerdos est, hoc est, Princeps est Sacerdotum, & Prophetæ, & Evangelistæ, & cætera adimplenda officia Ecclesiæ in Ministerio Fidelium.

(says

(says he) the *Prince* of the *Priests*, and both *Prophet* and *Evangelist*, to supply all the *Offices* of the *Church* for the *Ministry* of the *Faithful*.

And upon 1 Cor. xii. 28. says *Caput in Ecclesia Apostolos potest* that *Christ* Constituted the *Apo-* *suit* — *Ipsi sunt Episcopi.*
stles Head in the *Church*; and that these are the *Bishops*.

And upon v. 29. are all *Apo-* *Verum est, quia in Ecclesia unus*
stles ? i. e. all are not *Apostles*. *Episcopus est.*

This is true (says he,) because in the *Church* ther is but one *Bi-*
shop.

And because all things are *Quia ab uno Deo Patre sunt om-*
 from one *God* the *Father*, there- *nia, singulos Episcopos, singulis Ec-*
 fore hath He appointed that one *clesis Praesse Decrevit.*
Bishop shou'd *Preside* over Each *Church*.

In his *Book* of the *Dignity* of *De Dignat. Sacerdot. c. 3. ut*
 the *Priesthood*, c. 3. he says, That *ostenderemus nihil esse in hoc*
 ther is nothing in this *World* to *seculo Excellentius Sacerdotibus,*
 be found more *Excellent* than the *nihil Sublimius Episcopis refe-*
Priests, nothing more *Sublime* *riri.*
 than the *Bishops*.

And speaking of what was *Incumbent* upon the several *Orders*
 of the *Church*, he does plainly distinguish them: For, says he, in
 the same place;

God does require one thing *Aliud est enim quod ab Episcopo*
 from a *Bishop*, another from a *requirit Deus & aliud quod a Pres-*
Presbyter, another from a *Deacon*, *bytero, & aliud quod a Diacono,*
 and another from a *Lay-man*. *& aliud quod a Laico.*

St. *Jerom*, A. D. 380. In his *Comment* upon the *Ep. to Titus*.

When it began to be said, *I* *Postquam unusquisque eos quos*
am of *Paul*, *I* of *Apollos*, &c. and *Baptizabat suos putabat esse non*
 every one thought that those *Christi, IN TOTO ORBE De-*
 whom he *Baptized*, belong'd to *cretum est, ut unus de Presby-*
 himself, and not to *Christ*; it was *teris Electus superponeretur Cete-*
 Decreed thro' *The whole Earth*, *ris, ut Schismatum semina tolle-*
 that one *Chosen* from among *rentur.*

the *Presbyters* shou'd be set over the rest, that the *Seeds* of *Schism*
 might be taken away.

In his *Epist.* to *Evagrius*.

From *Mark* the *Evangelist* to *A Marco Evangelista ad He-*
Heraclas, and *Dionysius* the *Bi-* *raclum usq; ad Dionysium Episco-*
shops, the *Presbyters* of *Egypt* have *pos, Presbyteri Egypti semper u-*
 num ex se *Electum*, in *Clesiari Gra-*
 always

always chosen out one from among themselves, whom having plac'd in an higher Degree than the rest, they called their *Bishop*.

He that is Advanc'd, is Advanc'd from less to greater.

The Greatness of Riches, or the Humility of Poverty does not make a *Bishop* greater or less, seeing all of them are the *Successors* of the *Apostles*.

That we may know the Apostolical Oeconomy to be taken from the Pattern of the Old Testament, the same that *Aaron*, and his *Sons*, and the *Levites* were in the *Temple*, the *Bishops*, *Presbyters*, and *Deacons* are in the *Church of Christ*.

To *Nepotianus*.

Be subject to your *Bishop* or *Chief-Priest*; and receive him as the Father of your Soul.

Against the *Luciferians*.

The safety of the Ch. depends upon the Dignity of the *High-Priest*, to whom unless a sort of absolute and eminent Power be given above all, ther will be as many *Schisms* in the *Church* as ther are *Priests*. Thence it is, that without the Command of the *Bishop*, neither a *Presbyter*, nor a *Deacon*, have Power to Baptize---And the *Bishop* is to impose his Hands upon those who are Baptized by *Presbyters* or *Deacons*, for the Invocation of the Holy Spirit.

And Comforting *Heliodorus*, a *Bishop*, upon the Death of *Nepo-*

dis collocatum Episcopum Nominabant.

Qui provehitur, à Minori ad Majus provehitur.

Potentia Divitiarum & Paupertatis Humilitas, sublimiorum vel inferiorem Episcopum non facit, Ceterum Omnes Apostolorum Successores sunt.

Ut sciamus Traditiones Apostolicas sumptis de veteri Testamento: Quod Aaron, & Filii ejus atq; Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Diaconi, vendicent in Ecclesia.

Ad *Nepotianum*.

Esto subjectus Pontifici tuo; & quasi animi Parentem suscipe.

Advers. *Luciferianos*.

Ecclesia salus in summi Sacerdotis Dignitate pendet, cui nisi exors quædam & ab omnibus Eminens detur Potestas, tot in Ecclesia efficientur Schismata quot Sacerdotes. Inde venit, ut sine Episcopi jussione neque Presbyter neque Diaconus jus habeant Baptizandi---Ad eos qui per Presbyteros & Diaconos Baptizati sunt, Episcopus ad Invocationem sancti Spiritus manum Impositurus excurret.

Epitaphium Nepotiani à Heliodorum. Episcopum venerabatur---tian-

tian his *Presbyter* and his *Nephew*, he Commends *Nepotian* in that he Reverenc'd his *Bishop*. He Honour'd *Heliodorus*, in publick as his *Bishop*, at home as his Father. But among his *Presbyters* and *Co-equals*, he was the first in his Vocation, &c.

Upon the 60th. of *Isa*. He calls the future *Bishops*, *Princes* of the Church.

Of the Ecclesiastical Writers. Concerning *James*.

James, after the Passion of our Lord, was immediatly, by the Apostles, ordained Bishop of *Jerusalem*. The like he tells of the *Epist*. 54. against *Montanus*.

With us the *Bishops* hold the Place of the *Apostles*.

A.D. 420. St. Augustine Bishop of Hippo in

The Root of the Christian Society is diffus'd throughout the World, in a sure Propagation, by the Seats of the *Apostles*, and the Succession, of the *Bishops*.

Quest. veter. & novi Test. N. 97.

Ther is none but knows that our Saviour did Constitute *Bishops* in the Churches; for before He Ascended into Heaven, He laid His Hands upon the *Apostles* and Ordained them *Bishops*.

1. 7. c. 43. The Sentence of our Lord Jesus Christ is clear, who sent His Apostles, and gave to Them alone that Power which He had Received from His Fa-

In publico Episcopum, domi Patrem noverat---Inter Presbyteros & Co-aquales, primus in opere, &c.

But among his *Presbyters* and *Co-equals*, he was the first in his Vocation, &c.

Principes futuros Ecclesia Episcopos Nominavit.

In script. Ecclesiast. De Jacobo.

Jacobus post Passionem Domini statim ab Apostolis Hierosolimorum Episcopus est ordinatus.

first *Bishops* of other Places.

Ep. 54, contra Montanum.

Apud nos Apostolorum locum Episcopi tenent.

Africa, A. D. 420. Epistle 42.

Radix Christiana Societatis per sedes Apostolorum & Successiones Episcoporum certa per orbem Propagatione diffunditur.

Nemo ignorat Salvatorem Episcopos Ecclesiis Instituisse; Ipse enim priusquam Caelos Ascenderet, Imponens Manus Apostolis ordinavit eos Episcopos, Quod dixit Clarus à Muscula in Concilio Carthag. Repetit August. de Baptismo contra Donatist.

Manifesta est sententia Domini nostri Jesu Christi Apostolos suos mittentis, & ipsis solis Potestatem à Patre sibi traditam permittentis; quibus nos ther;

Father, to whom we have Succeeded, Governing the Church of God by the same Power.

Ep. 162. speaking of the Bishops being call'd Angels. Rev. 2. he says,

By the voice of God, the Governor of the Church is Praised, under the Name of an Angel.

Of the words of our Lord, Serm. 24.

If He said to the Apostles alone, *he that despiseth you, despiseth me*, then despise us: But if those words of His come down even unto us, and that He has Called us, and Constituted us in their Place, see that you do not despise us.

Against Faustus.

We embrace the Holy Scripture, which from the Times of the Presence of Christ himself, by the Disposition of the Apostles, and the Successions of other Bishops from their Seats, even to these Times, has come down to us, safely kept, commended and honour'd through the whole Earth.

Against Petilian.

What has the Chair of the Church of Rome done to thee, in which Peter sat, and in which, at this day, Anastasius sits; or of the Church of Jerusalem, in which James did sit, and in which John does now sit.

Against Julian.

Irenæus, Cyprian, Reticus, Olympius, Hilary, Gregory, Ba-

nos Successimus, eadem Potestate Ecclesiam Domini Gubernantes.

Divina voce sub nomine Angeli Laudatur Præpositus Ecclesiæ.

De verbis Domini. Serm. 24.

Si solis Apostolis dixit, Qui vos spernit, me spernit, spernite nos: Si autem Sermo Ejus pervenit ad nos, & vocavit nos, & in eorum loco Constituit nos, videte ne spernatis nos.

Contra Faust. Lib. 33. cap. ult.

Scripturam amplectimur quæ ab Ipsius Presentia Christi temporibus, per Dispensationes Apostolorum, & ceteras ab eorum sedibus Successiones Episcoporum, usque ad hæc tempora toto Orbe terrarum custodita, commendata, clarificata pervenit.

Lib. 2. contra Literas Petiliani C. 51.

Cathedra quid tibi fecit Ecclesiæ Romanæ in qua Petrus sedit, & in qua hodie Anastasius sedet, aut Ecclesiæ Hierosolimitanæ in qua Jacobus sedit, & in qua hodie Joannes sedet. [Vid. contra Crescon. l. 2. c. 37.]

Contra Julianum, l. 2. cap. ult.

Irenæus, Cyprianus, Reticus, Olympius, Hilarius, Gregorius, H

fil,

fil, John, Ambrose— these were
Bishops, Grave, Learned, &c.

Basilus, Joannes, Ambrosius, isti
erant Episcopi, Docti, Graves,
&c. in Ecclesia Regimine Clari.

Questions upon the Old Testa-
ment. Quest. 35.

The King bears the Image of
God, as the Bishop of Christ. There-
fore while he is in that Station,
he is to be Honour'd, if not for
himself, yet for his Order.

Quest. ex vet. Test. qu. 35.
Dei enim Imaginem habet Rex,
sicut & Episcopus Christi. Quam-
diu ergo in ea traditione est, Homo-
randus est, si non propter se, vel
propter Ordinem.

Let this suffice as to the Testimonies of particular Fathers of
the Church, tho' many more may be produc'd, in that compass
of time, to which I have confin'd our present Inquiry. And
now (that no Conviction might be wanting) I will set down some
of the Canons of the Councils in those times, to the same purpose;
whereby it will appear, that Episcopacy, as distinct from, and su-
perior to Presbytery, was not only the Judgment of the first Glo-
rious Saints and Martyrs of Christ; but the current Doctrin, and
Government of the Church, both Greek and Latin, in those early
Ages of Christianity.

In the Canons of the Apostles, the distinction of Bishop, Presbyter,
and Deacon is so frequent, that it is almost in vain to give Citations.
The 1st. and 2d. Can. shew the difference to be observ'd in the Or-
daining of them.

Let a Bishop be Consecrated by
two or three Bishops.

Ἐπίσκοπος ἐκ χειρὸς τριῶν ἢ δύο
ἐπισκόπων δύο ἢ τριῶν.

Let a Presbyter and Deacon be
Ordained by one Bishop.

πρεσβύτερος ἢ ἐκείνου ἑπὶ
ἐκείνου χειρὸς τριῶν, ἢ δι' ἐκείνου.

See the same Distinction of these Orders. Can. 3. 4. 5. 6. 7. 8.
17. 18. 25. 27. 28. 29. 32. 33. 36. 42. 44. 45. 51. 52. 53. 63.
68. 69. 70. 83. Can. 15. shews the Jurisdiction of the Bishops over
the Presbyters and Deacons.

If any Presbyter or Deacon, or
any of the Clerical Order, shall
leave his own Parish, and go
to another, without the Bishop's
leave, he shall officiate no longer;
especially if he obey not the Bi-
shop, when he exhorts him to
Return, persisting in his Insolence

Ἐάν τις πρεσβύτερος, ἢ διάκονος, ἢ
ἄλλος ἐκ τῆς κληρικῆς τάξεως, ἀπο-
λείψας τὴν ἐκκλησίαν, εἰς ἑτέραν
ἀπέλθῃ, καὶ πάντεως μεταξὺς δια-
τελεῖ ἐν ἄλλῃ παροίκα, ὅσα γνώ-
μῃ ἐκείνου ἐπισκόπου τὸν κελεύο-
μεν μηδὲν ἀφέναι, εἰ μάλιστα ποσο-
καλεσμένος αὐτὸν τὸ ἐπισκοπῶν αὐτὸν,
and

and disorderly Behaviour, but he shall be reduc'd there to Communicate only as a *Lay-man*.

And *Can. 31.* If any *Presbyter*, despising his own *Bishop*, shall gather Congregations apart, and erect another Altar, his *Bishop* not being Convict of Wickedness or Irreligion, let him be Depos'd as an Ambitious Person; for, he is a Tyrant: And likewise such other *Clergy* or *Laiety*, who shall joyn themselves to him shall be Excommunicated. But, let this be after the first, the *Bishop*.

Can. 39. Let the *Presbyters* and *Deacons* do nothing without the Consent of the *Bishop*; for it is He to whom the People of the Lord are committed, and from whom an account of their Souls will be Requir'd.

Can. 41. We Ordain the *Bishop* to have power of the Goods of the Church—And to Administer to those who want, by the hands of the *Presbyters* and *Deacons*.

Can. 55. If any *Clergy-man* shall Reproach his *Bishop*, let him be Depos'd: For, *Thou shalt not speak Evil of the Ruler of the People.*

After the *Canons* of the *Apostles*, I produce next a Great Council of 87 Bishops held at *Carthage*, in the Year of *Christ*, 256, under *St. Cyprian*, Archbishop of that Place, which is Published in *St. Cyprian's Works* before quoted, p. 229. where he tells us,

That besides the *Bishops*, ther *Episcopi plurimi cum Presbyteris & Diaconibus, &c.* met there both *Presbyters* and *Deacons*, and great Numbers of the *Laiety*.

ἐπαγελθὲν ἐκ ὑπῆκισιν, ἐπιμένων τῇ ἀταξίᾳ· ὡς λαϊκὸς μὲν τοῖς ὁσίοις κοινωνεῖται.

Ἐἰ τις Πρεσβύτερος κατὰ φρονήσας τὸ ἴδιον Ἐπισκόπου, χάρις συναγάγῃ, καὶ ἰουσιαστικὸν ἔπρου πῆξῃ, μηδὲν κατεγνωκὸς τῷ Ἐπισκόπῳ ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, κατηγρεῖσθαι ὡς Φιλαρχῷ. Τυραννικῶς δὲ ζῆν· αὐτῶς ἢ καὶ οἱ λοιποὶ κληρικαί, καὶ ὅσοι ἀν' αὐτῶν προσθῶν. οἱ ἢ λαϊκοὶ ἀφορίζεσθαι. πάντα ἢ μὴ μίαν καὶ ὁδοῦσαν καὶ τρίτην ἀδελφικῶν τῷ Ἐπισκόπῳ γινέσθαι.

second, and third Admonition of

Οἱ Πρεσβύτεροι καὶ Διάκονοι, ἀνδὲ γνώμης τῷ Ἐπισκόπῳ μηδὲν ἐπιτελέσσει, αὐτὸς γὰρ ὅτιν δὲ πεπιστάμενος τὸ λαὸν τῷ Κυρίῳ, καὶ τὸ ἴαφ' τῷ ψυχῶν αὐτῶν λόγον ἀπατηθήσμεν.

προσέσσωμεν τῷ Ἐπίσκοπον ἐξουσίαν ἔχον τῶν τῷ Ἐκκλησίᾳ πραγμάτων—καὶ τοῖς δεομένοις διὰ Πρεσβυτέρων καὶ Διακόνων ἐπιχορηγέσθαι.

Ἐἰ τις κληρικὸς ὑβρίσῃ τὸν Ἐπίσκοπον, κατηγρεῖσθαι. Ἀρχόντι γὰρ τῷ λαῷ οὐκ ἐστὶς κακῶς.

The Council of *Eliberis* in *Spain*, about the Year of *Christ* 305. Cap. 18. and 19.

Bishops, *Presbyters*, and *Deacons* are Nam'd distinct. And c. 32. *Presbyters* and *Deacons* are forbid to give the Communion to those who had grievously offended, without the Command of the *Bishop*.

c. 75. Of those who shall falsely accuse a *Bishop*, *Presbyter*, or *Deacon*.

c. 77. It is ordain'd that those who are Baptiz'd by a *Deacon*, without the *Bishop* or *Presbyter*, shall afterwards be Confirm'd by the *Bishop*.

The Council of *Arles* in *France*, about the Year of *Christ* 309. c. 18. It is ordain'd that the *Deacons* shou'd be subject to the *Presbyters*: And c. 19.

That the *Presbyters* shou'd be subject to their *Bishop*, and do nothing without his consent.

A. D. 315.

The Council of *Ancyra*, A. D. 315.

c. 1. and 2. Having Prohibited those *Presbyters* and *Deacons* who had, in times of Persecution, Offer'd to Idols, from the Execution of their Office, says, that notwithstanding the *Bishop* may Dilpence with them if he sees their Repentance sincere; for that this Power is lodg'd in the *Bishop*.

A. D. 321.

The Council of *Laodicea*, A. D. 321.

Can. 41. That no *Clergy-man* ought to Travel, without the consent of his *Bishop*.

Can. 56. That the *Presbyters* ought not to go into the Church, and sit in their Stales, till the *Bishop* come, and to go in with the *Bishop*.

The First and Great Council of *Nice*, A. D. 325.

Can. 16. That if any *Presbyters* or *Deacons* leave their own Churches, they ought not to be receiv'd into another Church: And that if any shall ordain such in his Ch. as belong to another, without the consent of his proper *Bishop*, let such Ordination be void.

Πρεσβύτεροι ἢ Διάκονοι οἱ ἀναγε-
ρήσονται τῇ ἐκκλησίᾳ, ἕκαστος δὲ δικ-
τορεῖται (ἢ) ἐν ἑτέρῳ ἐκκλησίᾳ—
εἰ ἢ τῷ ἑλμύσειν τῆς ὑπερεξουσίας τῆς πα-
τρὸς διαφύρονται, καὶ χειροτονήσονται ἐν
τῇ αὐτῇ ἐκκλησίᾳ, μὴ συγκαταληθῶντος
τῆς ἐκτὸς Ἐπισκόπου— ἀκριβ-
εῖται ἡ χειροτονία.

The Council of *Gangra*, 326.

Can. 6. If any have private Meetings out of the Church, without their *Presbyter*, let 'em be Anathematiz'd by the Sentence of the *Bishop*.

Εἰ τις ᾤθῃ τὴν ἐκκλησίαν κατ' ἰδίαν ἐκκλησιάζει ——— μὴ συνδυ-
τῇ τῶ Πρεσβυτέρῳ, καὶ γνώμῳ ὧ
Ἐπισκόπῳ, ἀνάθεμα ἔστω.

A.D. 326.

Can. 7. If any will take or give of the Fruits offer'd to the Church, out of the Church, without leave of the *Bishop*, let him be *Anathema*.

Ἐἰ τις καρποφῶς ἐκκλησιαστικῶς
ἐβέλβη λαμβάνειν, ἢ διδόναι ἕξω τῷ
ἐκκλησιαστικῶ, τοῦτο γινώσκω τῷ Ἐπισ-
κόπῳ—Ἀνάθεμα ἔστω.

The Council of *Antioch*, A. D. 341.

Can. 3: If any Presbyter or Deacon, leaving his own Parish, shall go to others; and refuse to return, when his own Bishop shall summon him, let him be Depos'd.

Εἰ τις Προσβύτηρ ἢ Διάκονος
καταλειπὼν τὸ αὐτοῦ Παρεκκλήσιον, εἰς
ἐτέραν ἀπέλθῃ, εἰ μάλιστα καλῶντι
ταῖς Ἐπισκοπῇ ταῖς ἰδίῃς ἐπανέλθῃ εἰς
τὸ παρεκκλήσιον τὸ αὐτοῦ καὶ ᾠδοῦντι
μὴ ὡσαύτως... πάντεσσι αὐτῶν κα-
ταλείποντα τὸ λειτουργεῖν.

Can. 4. If any *Bishop* being Depos'd by a *Synod*, or a *Presbyter* or *Deacon* being Depos'd by his own proper *Bishop*, shall presume to exercise his Function, let no room be left them, either for Restoration or Apology.

Εἰ τις Ἐπισκεπτοῖται Συναγῶν
καταμεριδείς, ἢ προσεβύτη ἢ διὰ
καὶ ἰδίᾳ Ἐπισκοπῆς, ὅλ-
μησέν τι πρὸς αὐτὴν τῆς λειτουργίας,
μὴδ' ὁποιαδήποτε, μὴδ' ὁποιοῦν
χρόνον ἔχει.

Can. 5. If any *Presbyter* or *Deacon*, despising his own *Bishop*, shall separate himself from the Church, and gather a Congre-

Εἰ τις πρεσβυτέρῳ ἢ διάκονῳ
καταφρονήσας τῷ ἐπισκόπῳ τῆς
ἐκκλησίας, ἀφάρσεν αὐτὸν τῆς ἐκκλη-
σίας, καὶ ἰδίᾳ σιγήσῃ, καὶ οὐ συν-
gation

A.D. 141.

gation of his own, and set up a different Altar, and shall refuse to submit himself to his *Bishop*, calling him the first and second time, let him be absolutely Depos'd.

Can. 12. If any *Presbyter* or *Deacon*, being Depos'd by his own proper *Bishop*, or a *Bishop* by the *Synod*, dare Appeal to the *King*, seeing his Appeal lies to a greater *Synod* of more *Bishops*, where he is to expect the Examination of his Cause, and to referr the Decision to them; But if, making light of these, he trouble the *King* with it, such an one is worthy of no Pardon, nor ought to be admitted to make any sort of Apology, or to have hopes of his being ever Restor'd any more.

Can. 22. That a *Bishop* ought not to Ordain *Presbyters* or *Deacons* in another *Bishop's* Diocess, without his leave.

In the Council of *Carthage*, A. D. 348.

C. xi. The Case is put where a *Deacon* being accus'd, shall be Try'd by three Neighbouring *Bishops*, a *Presbyter* by six, and a *Bishop* by twelve.

The second *Oecumenical Council* of *Constantinople*, A. D. 381.

Can. 6. Ranks those with *Hereticks*, who, tho' they profess the true Faith, yet run into *Schism*, and gather Congregations apart from, and in opposition to our Canonical *Bishops*.

The Council of *Carthage*, A. D. 419.

Can. 3. Mentions the three di-

σκήριον ἔπηξε, καὶ τὸ Ἐπισκόπου πρῶτον καὶ δεύτερον καλοῦντι ἀπειθῆναι, τούτων κατὰ μέρη παύειν αὐτοῦ.

Εἰ τις ὑπὸ τῶν ἰδίων Ἐπισκόπων κατὰ μέρη πρεσβύτερον ἢ Διάκονον, ἢ Ἐπίσκοπον ὑποσυνέδῳ, ὁχλήσῃ τολμήσας τὰς βασιλικὰς ἀποφάσεις, δὲν ὅτι μείζονα Ἐπισκοπῶν συνέδον τέτραπται, καὶ ἀνομίᾳ δίκαια ἔχειν περὶ ἀναφέρειν παλαιοῦν Ἐπισκόπους, ἢ τὸ παρ' αὐτῶν ἐξέτασιν τε ἢ ὁμήρουσιν ἐκδέχεσθαι. εἰ δὲ τῶν ὁλιγορέων ἐνὸς ἑκάστου τῶν βασιλῆς, καὶ τούτων μηδὲ μίας συγχώρησις ἀξίωσθαι, μηδὲ χάριαν ἀπολογίας ἔχειν, μηδὲ ἐλπίδα μελλόντων ἀπακατάστασιν περὶ δοκῶν.

Ἐπισκοπῶν μὴ κατὰ τὴν πρεσβυτερίαν ἢ Διάκονον εἰς τίπας ἑτέρων Ἐπισκόπων ὑποκαταστήσας, εἰ μὴ ἅπαρ μὴ συγχώρησις τοῦ οἰκείου τῆς χάριτος Ἐπισκοπῶν.

A tribus vicinis Episcopis, si Diaconus est arguatur; si Presbyter, a sex, si Episcopus a duodecim Confacerdotibus audiatur.

Αἰρετικὰς δὲ λέγουσιν, τὰς τε πάλας τὴν ἑκκλησίαν ἀποκηρύχοντες — πρὸς δὲ τούτοις καὶ τὰς τὴν πίστιν μὲν τῆς ὑπὸ τοῦ πνεύματος ὁμολογούντων, ἀποκηρύχοντες δὲ καὶ ἀντιπαρστήσαντας τοῖς κανονικοῖς ἡμῶν Ἐπισκόποις.

Τὰς τρεῖς βαθμοὺς — Φημὶ δὲ σινε

distinct Orders of Bishop, Presbyter, and Deacon; and compares them to the High-Priest, Priests, and Levites.

Ἐπισκόπος, πρεσβύτερος, καὶ Διάκονος, ὡς πρὸς τοὺς Ἐπισκόπους, Ἐπαρχοὺς, καὶ Ἐπίσκοποι, καὶ Ἐπίσκοποι.

In the same manner they are as distinctly mention'd,

Can. 4. Bishop, Presbyter and Deacon; and their Powers distinct. For,

Ἐπίσκοπος, πρεσβύτερος, καὶ Διάκονος.

Can. 6. It is declar'd not to be lawful for Presbyters to Consecrate Churches, or Reconcile Penitents; but if any be in great Danger, and desirous to be Reconcil'd in the absence of the Bishop,

The Presbyter ought to consult the Bishop, and receive his Orders in it, as is declar'd in the 7. Can.

Ὁφείλει εὐχόμενος ὁ πρεσβύτερος ἐκζητῆσαι τὸ Ἐπίσκοπον.

Can. 10. If any Presbyter, being puff'd up with Pride, shall make a Schism against his own proper Bishop, let him be Anathema.

Ἐάν τις πρεσβύτερος καὶ τῷ ἰδίῳ Ἐπισκόπῳ ρυσιμῶς σχίσμα ποιήσῃ, ἀνάθεμα ἔστω.

Can. 11. Gives leave to a Presbyter, who is Condemn'd by his Bishop, to Appeal to the Neighbouring Bishops; but if, without this, he flies off, and makes a Schism from his Bishop, it confirms the Anathema upon him.

Can. 12. Orders what is before Recited out of Can. xi. of the Council of Carthage.

That a Bishop who is Accus'd shall be try'd by twelve Bishops, if more may not be had; a Presbyter by six Bishops, with his own Bishop; and a Deacon by three.

Ἐπίσκοπος ὑπὸ δώδεκα Ἐπισκόπων ἀκασθῇ, καὶ ὁ πρεσβύτερος ὑπὸ ἑξ Ἐπισκόπων, καὶ τῷ ἰδίῳ Διάκονῳ ὑπὸ τριῶν.

Can. 14. Orders that in Tripoli, because of the smaller number of Bishops in those Parts, a Presbyter shall be judg'd by Five Bishops, and a Deacon by Three, his own proper Bishop Presiding.

Ὁ πρεσβύτερος ἐκεῖ ὑπὸ πέντε ἀκασθῇ Ἐπισκόπων, καὶ Διάκονος ὑπὸ τριῶν, ὃ ἰδὺς αὐτοῦ Ἐπισκόπου προκαθήμενος.

Can. 46. That a Presbyter shall not Reconcile a Penitent, without the knowledge of the Bishop; unless upon necessity, in the absence of the Bishop.

πρεσβύτερος ὧσα γνώμῃ ὃ Ἐπισκόπου μὴ καταλλάσσει μετανοῶντα· εἰ μὴ δὲ ἀνάγκης συνωφένης ἐν τῇ ἀπουσίᾳ ὃ Ἐπισκόπου.

Can. 59. That one Bishop may ordain many Presbyters; but that it was hard to find a Presbyter who was fit to be made a Bishop.

Can. 65. That a Clergy man, being Condemned by the Bishops, cannot be deliver'd by that Church to which he did belong, or by any Man whatsoever.

Can. 126. That Presbyters and Deacons may Appeal from their own Bishop to the Neighbouring Bishops, chosen by consent of their own Bishop, and from them to the Primate or Provincial Synod; but not to any Trans-marine or Foreign Jurisdiction, under pain of Excommunication.

Εἰ μὴ πρὸς τὸς τ' Ἀρελικὸς Συνοδὸς, ἢ πρὸς τὸς Πεσπύοντας τῆς ἰδίων ἐπαρχίας. πρὸς ᾗ τὰ πέραν τ' ὁδοῦ μὴδενὸς ἐν Ἀφρικῇ δεχθεῖν εἰς κοινωνίαν.

Δύνα) δ εἰς Ἐπίσκοπος πολλὰς χειροτονεῖν Πρεσβύτερους· πρεσβύτερος δ πρὸς Ἐπισκοπὴν ὁπτιήσει· οὐσχερὶς εὐέλπει.)

Κληρικὸν τῇ τ' Ἐπισκόπων κρείσσει καταδικαζέντα, μὴ ἐξῆναι τ' αὐτὸν εἴτε παρὰ τ' ἐκκλησίας, ἢς ὑπῆρχεν, εἴτε ἀπὸ οἰκόμενῃ Ἀνθρώπου δικαίειναι πονῆς.

Πρεσβύτεροι, ἔ Διάκονοι, ἐν αἷς ἔχουσιν αἰτίας, ἐάν περὶ τ' ψῆρε τὸς ἰδίας Ἐπισκόπους μέμφωνται, οἱ γελίνωντες Ἐπίσκοποι τῶν ἀκροάσων, ἢ τὰ μετὰ τῶν πατρῴων οἱ παρ' αὐτῶν καὶ Συμμενοῦν τ' ἰδίων αὐτῶν Ἐπισκόπων πρὸς λαμβανόμενοι· ἐάν τ' αὐτῶν αὐτῶν ἐκκαλέσονται θελήσων, μὴ ἐκκαλέσων, ἢ πρὸς τὸς Πεσπύοντας τῆς ἰδίων ἐπαρχίας. δ. Βαλόμενοι ἐκκαλέσων, ἀπὸ δὲ πέραν τ' ὁδοῦ μὴδενὸς ἐν Ἀφρικῇ δεχθεῖν εἰς κοινωνίαν.

The Council of Chalcedon, being the Fourth General Council A. D. 451.

Can. 9. If any Clergy-man have a Cause of complaint against another Clergy-man, let him not leave his own proper Bishop, and have Recourse to the Secular Courts.—Whoever does otherwise shall be put under the Canonical Censures.

Can. 13. That a Foreign Clergy-man, and not known, shall not officiate in another City, without Commendatory Letters from his own Bishop.

Εἰ τις κληρικὸς πρὸς κληρικὸν πρῶτον ἔχει, μὴ ἐκκαταλιμπανέτω τ' οἰκόμενῃ Ἐπισκόπον, ἔ ὁπτι κοσμητὰ δικαστήρια μὴ κατατρέχεται—εἰ τ' τις παρὰ ταῦτα ποιήσῃ, Κανονικοῖς ἐπιτίμοις ὑποκείσθαι.

Ξένος κληρικὸς ἔ ἀγνώστους ἐν ἑτέρῃ πόλει, δίχα συστατικῶν γραμμάτων τῶν ἰδίων Ἐπισκόπων μὴδὲν μὴδ' αὐτὸς λειτουργεῖν.

Can.

Can. 18. If any of the *Clergy* shall be found Conspiring, or Joyning in *Fraternities*, or Contriving any thing against the *Bishops*, they shall fall from their own Degree.

Εἰ τις τολμᾷ κληρικὸς ἢ Μοι-
αζοῦντες εὐρεθῆναι ἢ Συνουμνίαις ἢ
Φρατριάζοντες, ἢ κατεσκευάσας τυράν-
τες ἐπισκόποις, ἢ συγκληρικοῖς,
ἀκωνικῶς πάντῃ τῶ οἰκείῳ βαθμῇ.

Can. 29. To reduce a *Bishop* to the Degree of a *Presbyter*, is *Sacrilege*.

Ἐπίσκοπον εἰς πρεσβυτέρου βαθ-
μὸν φέρειν Ἱεροσυλία ὄντιν.

These Authorities are so plain and full as to prevent any Application, or Multiplying of further Quotations, which might easily be done: For, if these can be answer'd, so may all that can possibly be produc'd, or framed in words.

And ther is no Remedy left to the *Presbyterians*, and other Dissenters from *Episcopacy*, but to deny all these by whole-sale, to throw off all *Antiquity*, as well the first Ages of Christianity, even that wherein the *Apostles* themselves Liv'd and Taught, as all since; and to stand upon a New Foundation of their own Invention.

But this only shews the Desperateness of their Cause; and the Impregnable Bulwork of *Episcopacy*; which (I must say it) stands upon so *Many*, *Clear*, and *Authentick Evidences*, as can never be overthrown, but by such *Topicks* as must render *Christianity* it self Precarious.

And if from the *Etymology* of the Words *Bishop* and *Presbyter*, any Argument can be drawn (against all the Authorities Produc'd) to prove them the same, we may, by this way of Reasoning, prove *Cyrus* to be *Christ*, for so he is call'd, *Isa. XLV. 1.*

Or if the *Presbyterians* will have their *Moderator* to be a *Bishop*, we will not Quarrel with them about a word. Let us then have a *Moderator*, such as the *Bishops* before describ'd, *viz.* A *Moderator*, as a standing Officer, during *Life*, to whom all the *Presbyters* are to be obedient as to *Christ*, *i.e.* to the *Moderator*, as Representing the Person of *Christ*: That nothing be done in the *Church* without Him: That He be understood as the *Principle of Unity* in His *Church*; so that, they who unjustly break off from his *Communion*, are thereby in a *Schism*: That he shew his *Succession*, by Regular Ordination, convey'd down from the *Apostles*. In short, that He have all that *Character* and

Authority, which we see to have been Recogniz'd in the *Bishops*, in the very Age of the *Apostles*, and all the succeeding Ages of *Christianity*; and then call Him *Moderator*, *Superintendent*, or *Bishop*: For, the Contest is not about the *Name*, but the *Thing*.

And if we go only upon the *Etymology* of the *Word*, how shall we prove *Presbyters* to be an *Order* in the *Church*, more than *Bishops*: as *Athanasius* said to *Dracontius* of those who persuaded him not to accept of a *Bishoprick*.

why do they persuade you not to be a Bishop, when they themselves will have Presbyters?

Διὰ τὴ συμβαλέουσί σοι μὴ ἀντι-
λαμβάνεσθαι σε τῷ Ἐπισκοπῇ, αὐτοὶ
ἔχοντες ἔχουσιν πρεσβυτέρους;

I will end this Head, with the Advice of that great Father to this same *Dracontius*.

If the Government of the Churches do not please you; and that you think the Office of a *Bishop* has no Reward, thereby making your self a Despiser of our Saviour, who did Institute it; I beseech you surmise not any such things as these, nor do you Entertain any who advise such things; for that is not worthy of *Dracontius*: For what things the Lord did Institute by His *Apostles*, those things remain both good and sure.

Ἐπεὶ ὁ τῷ Ἐκκλησιᾷ Διάταξις
οὐκ ἀρέσκει σοι, ἐδὲ νομίζεις ὅτι
Ἐπισκοπῇς λειτουργημα μισθὸν ἔχειν,
ἀλλὰ καταφρονεῖς τῆς πάντων δια-
ταξαμένης Σωτῆρος προνοίας σω-
τὸν, ὡς ἀκαλῶ, μὴ τριῶν λόγι-
ζου, μὴδ' ἀνέχου τῇς πάντων συμβε-
λόντων. ὅτι ὁ ἅγιος Θεὸς Δρακοντίου
πάντα. ὁ γὰρ Κύριος διὰ τῶν Ἀπο-
στόλων πύπλωκε, ταῦτα κατὰ καὶ
βίβρα μὲν.

Athanas. Epist. ad *Dracont.*

II. Having thus Explain'd those Texts of *Scripture* which speak of *Episcopacy*, by the Concurrent sense of those who liv'd with the *Apostles*, and were taught the Faith from their Mouths; who liv'd zealous *Confessors*, and dy'd glorious *Martyrs* of *Christ*; and who Succeeded the *Apostles* in those very *Churches* where themselves had sat *Bishops*: And having deduc'd their Testimonies, and of those who Succeeded them down for Four Hundred and Fifty Years after *Christ* (from which time, ther is no doubt rais'd against the Universal Reception of *Episcopacy*) and this not only from their *Writings* apart, but by their *Canons* and *Laws*, when Assembl'd together in *Council*; which one wou'd think sufficient Evidence, against none at all on the other side, that is, for the *Succession* of
Churches

Churches in the Presbyterian Form, of which no one Instance can be given, so much as of any one Church in the world so Deduc'd, not only from the days of the Apostles (as is shewn for Episcopacy) but before Calvin, and those who Reform'd with him, about 160 Years last past: I say, tho' what is done is sufficient to satisfie any Indifferent and Un-bias'd Judgment, yet ther is one Topick yet behind, which, with our Dissenters, weighs more than all Fathers and Councils; and that is, the late Reformation, from whence some Date their very Christianity. And if even by this too Episcopacy shou'd be witnessed and Approv'd, then is ther nothing at all in the World left to the Opposers of Episcopacy, nothing of Antiquity, Precedent, or any Authority but their own wilful will against all Ages of the whole Catholick Church, even that of the Reformation as well as all the Rest.

Let us then Examine. First, for the *Church of England*, that is thrown off clearly by our *Dissenters*, for that was *Reform'd* under *Episcopacy*, and continues so to this day.

And as to our Neighbour Nation of *Scotland*, where the *Presbyterians* do boast that the *Reformation* was made by *Presbyters*; that is most Clearly and Authentically Confuted by a Late Learned and worthy Author (already mention'd) in his *Fundamental Charter of Presbytery*, Printed 1695. so as to stop the Mouths of the most Perverse, who will not be Persuaded tho' they are Persuaded.

Go we then abroad, and see the state of the *Reformed Churches* there.

The *Lutherans* are all cut off, as the *Church of England*; for they still Retain *Episcopacy*, as in *Denmark*, *Sweden*, &c.

Ther remains now only the *Calvinists*. Here it is the *Presbyterians* set up their Rest! This is their strong Foundation!

And this will fail them as much as all the other: For, be it known unto them (however they will receive it) that *Calvin* himself, and *Beza*, and the rest of the Learned Reformers of their Part, did give their Testimony for *Episcopacy* as much as any. They counted it a most unjust Reproach upon them, to think that they condemn'd *Episcopacy*; which they say they did not throw off, but cou'd not have it there, in *Geneva*, without coming under the *Papal Hierarchy*: They highly Applauded and Congratulated the *Episcopal Hierarchy* of the *Church of England*, as in their sever-

ral Letters to *Q. Elizabeth*, to the *Arch-bishop* of *Canterbury*, and others of our *English Bishops*: They Pray'd heartily to God for the Continuance and Preservation of it: Bemoan'd their own unhappy Circumstances, that they cou'd not have the like, because they had no *Magistrate* to Protect them; and wished for *Episcopacy* in their Churches, the want of which they own'd as a great *Defect*; but call'd it their *Misfortune* rather than their *Fault*. As the Learned of the *French Hugonots* have likewise pleaded on their Behalf.

As for their *Excuse*. I do not now meddle with it, for I think it was not a good one. They might have had *Bishops* from other Places, tho' ther were none among themselves, but those who were *Popish*: And they might as well have had *Bishops* as *Presbyters*, without the Countenance of the *Civil-Magistrate*. It might have rais'd a greater *Persecution* against them; but that is nothing as to the *Truth* of the thing. And if they thought it a *Truth*, they ought to have suffer'd for it.

But whatever becomes of their *Excuse*, here it is plain, that they gave their *Suffrage* for *Episcopacy*; which who so pleases may see at large in *Dr. Durel's View of the Government and worship in the Reformed Churches beyond the Seas*, (who was himself one of them) Printed. 1662.

So that our Modern *Presbyterians* have departed from *Calvin* as well as from *Luther*, in their Abhorrence of *Episcopacy*, from all the *Christian World*, in all Ages; and particularly from all our late *Reformers*, both of one sort and other.

Calvin wou'd have *Anathematiz'd* all of them, had he liv'd in our times. He say's ther were none such to be found in his time, who oppos'd the *Episcopal Hierarchy*, but only the *Papal*, which Aspir'd to an *Universal Supremacy* in the *See of Rome* over the whole *Catholick Church*, which is the *Prerogative of Christ* alone. But, says he,

If they wou'd give us such a *Hierarchy*, in which the *Bishops* shou'd so Excell, as that they did not refuse to be subject to *Christ*, and to depend upon Him, as their only Head, and refer all to Him; then I will confess that they are worthy of all *Anathemas*, if any such shall be

Talem si nobis Hierarchiam exhibeant, in qua sic Emincant Episcopi, ut Christo subesse non Recusent, & ab Illo tanquam unico Capite pendeant, & ad Ipsum referantur, &c. Tum vero nullo non Anathemate dignos fatear si qui erunt qui non Eam Revereantur, summaque Obedientia obser-
found,

found, who will not Reverent. Calvin. De necessitat. Ec-
 rence it, and submit themselves clas. Reformand.
 to it, with the utmost Obedience.

See, he says, *si quierunt*, if ther shall be any such, which supposes that he knew none such; and that he own'd none such amongst his Reformers: And that if ever any such shou'd arise, he thought ther were no *Anathemas* which they did not deserve, who shou'd refuse to submit to the *Episcopal Hierarchy*, without such an *Universal Head*, as Excludes *Christ* from being the *only Universal Head*; for if ther be *another*, (tho *substitute*) He is not *only*. Thus He is called the *Chief Bishop*, but never the *only Bishop*, because ther are others deputed under Him. But He calls no *Bishop* the *Universal Bishop*, or *Head of the Catholick Church*, because He has appointed no *Substitute* in that *supreme Office*; as not of *Universal King*, so neither of *Universal Bishop*.

And Beza supposes as Positively as Calvin had done, that ther were none who did oppose the *Episcopal Hierarchy* without such an *Universal Head* now upon Earth; or that oppos'd the *Order of Episcopacy*; and condemns them as *Mad-men*, if any such cou'd be found. For thus says he,

If ther be any (which you shall hardly perswade me to believe) who reject the whole Order of *Episcopacy*, God forbid that any Man, in his wits, shou'd assent to the *Madness* of such Men.

Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem Rejiciant, absit ut quisquam satis sane mentis furoribus illorum assentiatur. Beza. ad Tractat. de Ministr. Ev. Grad. ab Hadrian. Sarav. Belga Editam. c. 1.

And particularly as to the *Church of England*, and her *Hierarchy* of *Archbishops* and *Bishops*, he says, that he never meant to opugne any thing of that; but calls it a *singular Blessing of God*; and wishes that she may ever enjoy it.

Fruatur sane ista singulari Dei beneficentia, qua utinam sit illi Perpetua. Ibid. c. 18.

So that our Modern *Presbyterians* are disarm'd of the Precedent of Calvin, Beza, and all the Reformers abroad; by whose Sentence they are *Anathematiz'd*, and counted as *Mad-men*.

Here then, let us consider and beware of the Fatal Progress of Error! Calvin and the Reformers with him, set up *Presbyterian Government*, as they pretended, by *Necessity*; but still kept up and Pro-

Profess'd the highest Regard to the *Episcopal Character and Authority*: But those who pretend to follow their Example, have utterly Abdicated the whole Order of *Episcopacy*, as *Anti-Christian* and an *Insupportable Grievance*! While, at the same time, they wou'd seem to pay the greatest Reverence to these *Reformers*; and much more to the *Authority* of the *First and Purest Ages of Christianity*; whose *Fathers and Councils* spoke all the *High things*, before Quoted, in behalf of *Episcopacy*; far beyond the *Language* of our later *Apologists* for that *Hierarchy*; or what durst now be Repeated, except from such *unquestionable Authority*.

In this they imitate the hardness of the *Jews*, who Built the *Sepulchers* of those *Prophets*, whom their *Fathers* slew; while, at the same time, they Adher'd to, and out-did the Wickedness of their *Fathers*, in Persecuting the *Successors* of those *Prophets*.

F I N I S.

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E R R A T A.

P Ag. 3. col. 2. l. 11. r. *καταμαρτυρον*. p. 39. col. 1. l. 10, 11. r. All of you follow your Bishops. col. 2. penult. r. *ιδυ*. p. 40. l. 16. A. D. 180. shou'd be on the Margent; p. 42. col. 2. l. 3. dele — after *Προσβυριον*. and r. *επεις*. p. 44. col. 2. l. 14. r. lra. p. 45. col. 2. l. 28. r. *scripturatum*. p. 47. col. 2. penult. r. *ad Heliodorum*. p. 51. col. 1. l. 11, 12, 13, 14. r. As likewise such other *Clergy*, and as many as shall join with him: but the *Lay-men* shall be Excommunicated.

ADVERTISEMENT.

WHereas I have plac'd the *Apostolical Canons* in the Front of the *Councils* before Quoted, I thought fit (to prevent needless Cavil) to give this Advertisement, that I do not contend, they were made by the *Apostles* themselves; but by the Holy *Fathers* of the *Church*, about the end of the *Second* and beginning of the *Third Century*, as a *Summary* of that *Discipline*, which had been transmitted to them, by Un-interrupted Tradition, from the *Apostles*; whence they have justly obtain'd the Name of *The Apostolical Canons*; and, as such, have been Receiv'd and Reverenc'd in the succeeding Ages of Christianity.

The *Councils* Quoted after these *Canons*, bear their Proper Dates; and ther can be no Contest about them.

And what is Quoted of *St. Ignatius* and the other *Fathers*, is from the most Uncontroverted Parts of their Works, to obviate the Objection of *Interpolations*, and *Additions*, by the Noise of which our Adversaries endeavour to throw off, or enervate their whole Authority; and quite to disarm us of all that *Light* which we have from the *Primitive Ages* of the *Church*; because it makes all against them. Though they fail not to Quote the *Fathers* on their side, whensoever they can Screw them to give the least seeming Countenance to their *Novelties* and *Errors*: Yet Boldly Reject them All, when brought in Evidence against them, and that they can no otherwise struggle from under the weight of their Authority.

A Catalogue of Books Printed for Charles Brome at the Gun at the west-End of St. Paul's Church-yard.

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kers Last Shift to Cover their Monstrous Heresies, laid fully o-
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tism: Wherein the Quaker Arguments against it, are Collected
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